REDEEMER COLLEGE LIBRARY
OCT 05 '90
PER IBX/9401/.C36
Duplicate
REDEEMER COLLEGE LIBRARY
Dec 90
ANCASTER, ON
L9G 3N6

Calvinist Contact

An independent Christian weekly

OCTOBER 5, 1990/46th year of publication/No. 2229

Soviet parliament discusses freedom of religion bill

C.C. staff

MOSCOW — With all the rapid changes taking place in the Soviet Union and Eastern Europe, sometimes it's hard to keep up. But last week the Soviet parliament discussed a bill that a short time ago would have grabbed the attention of the world.

On Sept. 26, a bill on freedom of conscience and religious organizations, was debated. The bill has previously been published, triggering public discussion.

The bill, which now incorporated proposals made during the public discussion, was introduced by Andrei Sebentsov, on behalf of parliament's legal committee.

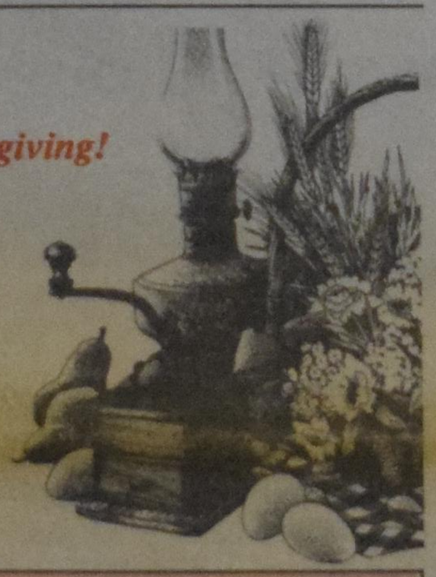
Church's input

Russian Orthodox Church leader Aleksii II also spoke to parliament. He presented the Supreme Soviet chairperson a list of proposals from his church. He said the extent of freedom of conscience in a society depended on whether state and public institutions protected people living according to their conscience or sought to stamp out man's independent conscience by force.

"We want to fulfil our moral commitments. This is the duty of our conscience and our faith," the patriarch said. He reiterated an earlier church proposal to teach religious disciplines in secular educational establishments.

See **FREEDOM** -- p. 2.

Happy Thanksgiving!



Thinkbit

A lie travels all around the world while truth is still putting on her boots.

Source unknown

Kenyan visitor finds Canada revealing

Alison de Groot

ST. CATHARINES — Canadian Crossroads International (CCI) has brought over 60 exchange persons to Canada from Asia, the Caribbean and Africa to foster international understanding and develop contacts around the world.

One of the persons visiting Canada is Tom Mayaui from Kenya. He is working with the World Wide Education Centre in St. Catharines, Ont.

In Kenya, Mayaui is a national director for the Kenyan Scouting organization. He is responsible for co-ordinating the training of scout leaders and does some of the planning for national activities.

Mayaui says he hopes to spend some of his time here with the Boy Scouts of Canada to see how the two programs compare. He is planning to go on a campout with one St. Catharines group and will also attend some local meetings.

No snow?

Mayaui didn't quite know what to expect here in Canada and had, what he termed, stereotypical visions of Canada which he had learned was right next to Greenland and is a place of perpetual cold and snow. All the "green" surprised him.

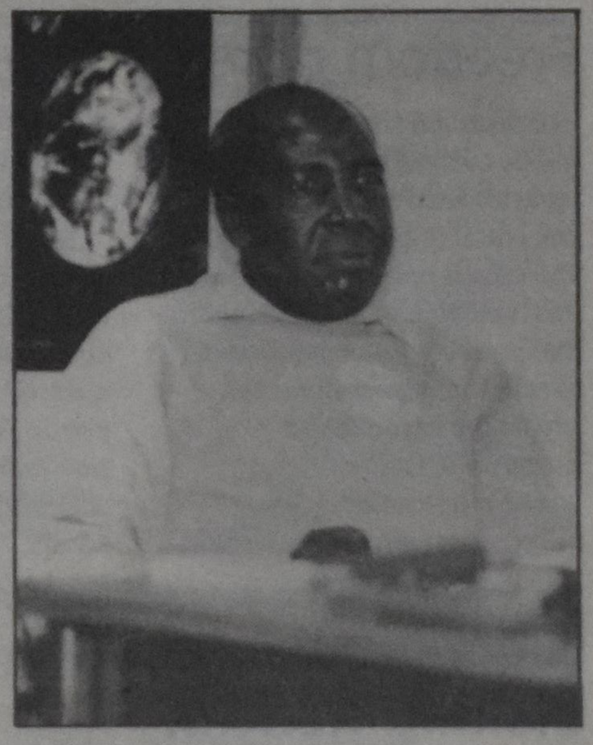


Photo: Alison de Groot

Tom Mayaui, visiting Canada from Kenya through CCI, is working with the World Wide Education Centre in St. Catharines, Ont.

Mayaui will also be speaking at local St. Catharines schools. He says kids here and at home are interested in social issues like the environment and want to know how other countries see and deal with the problems. He also hopes to dispel the stereotypes of his country, as underdeveloped and primitive, that Canadians may have.

See **GLOBAL** -- p. 2.

A Mohawk warrior behind razor wire at Oka. Last week Mohawks surrendered their stand.

Support for Mohawks in Quebec coming from Canadian Christians

Alison de Groot

OKA, Quebec — On Wednesday, Sept. 26 the small band of Mohawks still holding out against the Canadian Armed Forces near Oka, Quebec, walked out from behind their barricades bringing to an end the 78-day standoff between Mohawks and the army. However, this does not mean the issue is resolved, just the current crisis.

The Mohawks of Kanesatake and Kanewake set up the barricades in what they considered a desperate last effort to fight for their way of life and their land. This struggle over land claims is not one contained to this standoff, it is one with a long history and one many Christian churches in Canada have long supported.

Day of prayer

On Sunday, Sept. 23, and in some churches Sunday, Sept. 30, many of the churches in Canada joined members of the Assembly of First Nations/National Indian Brotherhood (AFN) in a national day of prayer. Originally, the AFN asked Christians to pray on these days "for the Mohawk and French people of Quebec and a swift resolution of the crisis" there. The churches' support hasn't been restricted to the vital spiritual needs though.

In September 1975 the Anglican, Roman Catholic and United Churches formed Project North, an ecumenical coalition to address justice issues facing the aboriginal peoples in northern Canada. Within two years, the Presbyterian, Lutheran and Mennonite churches joined. In 1989, after a year of consultation, the coalition was restructured and became known as the Aboriginal Rights Coalition (ARC). The Quakers, Christian Reformed Church, Jesuits and Oblates have also become members.

See **HISTORY** -- p. 2.

In this issue:

The Freshman recalls film comedies of the 1940s. See Cinema summaries . . . . . p. 7
Are Christians using television to full advantage? Paul De Groot suggests ways we can better use this medium . . . . . pp. 10-11
Canadians celebrate Thanksgiving Day Oct. 8: Do the "simple" things of creation elicit our praise? . . . p. 12

History of support for aboriginals by churches continues

... continued from page 1.

This coalition of churches, together with their aboriginal partners, have participated in many of the land rights struggles and challenges that have contributed to the current national crisis.

ARC has supported Native Peoples by acting as a lobby group to the federal government, creating the Aboriginal Rights Forum to promote aboriginal rights in the Canadian Constitution, and supporting aboriginal self-government, says ARC's spokesperson, Lorna Schwartzentruber.

According to an ARC statement, they have an extensive mandate. Their goals include: achieving just settlements of aboriginal land rights, enhancing the economic and political development of aboriginals, reversing the erosion of basic social right of aboriginals and seeking reconciliation between aboriginal peoples and all levels of the Christian community and Canadian society.

Continuing support

The ANC says it also seeks to clarify the moral and spiritual basis for action and opposes industrial and military projects that threaten specific aboriginal communities.

Throughout the crisis in Quebec, the ARC repeatedly lobbied the federal and Quebec provincial governments to end the crisis peacefully. They advised Prime Minister Brian Mulroney of their opposition to the introduction of the military to the situation.

Although the ARC's role was heightened during the crisis in Quebec, their role has been one of continued and continuing support of Canada's aboriginal peoples. It was through the ARC, that the national day of prayer for the crisis in Quebec reached Canadian churches.

Freedom of religion bill will wait in Soviet Union

... continued from page 1.

The current bill upholds the separation of church and state and equal rights of all religions and creeds before Soviet laws, this is particularly important in that country which has dozens of religious denominations, according to the Soviet Embassy in Ottawa.

The bill stipulates that religious organizations should not participate in the activities of political parties or give them financial support.

Reaffirming that "the state education system in the Soviet Union is separated from the church and is of secular nature," the bill, unlike the previous law, envisages the possibility of religious education of children and adults.

It was expected that the members of parliament would adopt the bill on Sept. 26; however, serious differences arose between deputies over two points: the advisability of a legislative establishments for religious instruction at extra-curricular time, and the taxation of financial and property donations to religious organizations, says the embassy.

Also, in the afternoon, there were not enough members present to legally vote on the bill. Parliament chairperson Anatoly Lukyanov had to interrupt the discussion of the bill and it was postponed until a regular joint session. Until then, members will continue to iron out the details of the bill in committees and commissions.

Global understanding goal of visiting Kenyan

... continued from page 1.

Mayaui sees his role when he returns to Kenya after his three-month stay here, as one of sensitizing. He says it will be his job to make people in Kenya aware of CCI and hopes to recruit volunteers to the organization. That way, says Mayaui, others will have the same opportunity to visit other countries as he had.

He says CCI exchange persons who come to Kenya provide Kenyans with not only exposure to other peoples and better understanding of themselves, but also with labour, knowledge and ideas. Without CCI, Mayaui says Canadians might not know Kenyans and Kenyans might not know Canadians.

One difference Mayaui did take note of immediately, was the difference in Canadian church services. Mayaui has been twice to the Christian Reformed Church in St. Catharines and he says our services are too short. In Kenya, he says, if church only lasted an hour, Kenyans would go away thinking they had been cheated. At home church lasts from 11 a.m. to three in the afternoon. He also said our singing was a little formal.

Mayaui will have three months to get used to our short services, green grass and trees, and contribute to the understanding between our two countries.

C.C. editor Marian VanTil got married

Due to space limitations last week we ran a picture of Marian Van Til's wedding on page two without the corresponding story. This week we give you both the picture and the story.

Photo: Bert Witvoet

Marian VanTil and husband Ed Cassidy on their wedding day.

Bert Witvoet

ST. CATHARINES, Ont. — It was supposed to be a miserable rainy day on Saturday, Sept. 8, the day Associate Editor Marian Ruth Van Til and her fiance Edward Michael Cassidy had picked for their wedding. At least the forecast said it was supposed to be. But it turned out to be a bright sunny day. "God was smiling down on them," said Rev. Henry DeBolster, who delivered a meditation on Psalm 139.

In keeping with Marian's fine taste for music and simple but beautiful ceremony, a string quartet and a small choir added lustre to the ceremony held in Jubilee Fellowship Christian Reformed Church, whose meeting place is Beacon Christian High School. Rev. Peter Slofstra performed the wedding ceremony. Family and friends from the United States and Canada witnessed the happy event. The couple will reside in Lewiston, New York, from where Marian will commute to work at the Calvinist Contact office.

David T. Koyzis

Whose might is right?

Is the current military effort in the Persian Gulf being undertaken to defend the principles of international law? In this post-Cold War era, is it the first example of the international community rallying in defence of one of its members in the face of unbridled aggression? Or is it simply about oil and nothing more?

When Iraq invaded Kuwait in August, most of us were struck by the parallels between Saddam Hussein's actions and those of Hitler in the late 1930s. The annexation of Kuwait looked eerily similar to the *Anschluss* of Austria to Germany. Hussein's pan-Arab nationalism bears more than a passing resemblance to the pan-German ideology that spawned Nazism. Moreover, as if to clinch the case, Hussein even sent Egyptian president Hosni Mubarak back home to Cairo with a "peace in our time" promise — just a week before he attacked his southern neighbour. Shades of Hitler and Chamberlain at Munich!

At present I find it difficult to fault the response of American president George Bush and the other world leaders in the face of Hussein's belligerence. But the international effort is not without its difficulties which make it vulnerable to criticism.

Anti-colonialist rhetoric

In the first place, Hussein is cloaking his aggression in anti-colonialist rhetoric which is finding support amonst the populace in several Arab countries. The Arab nation should be one, Hussein claims. It was only with the collapse of Turkish control at the end of the First World War that Britain and France divided the Arab world into artificial mandates and protectorates such as Syria, Lebanon, Iraq and Kuwait. When the Europeans vacated the region after the Second World War they left behind a plethora of mini-states in the hands of pro-Western governments content to do their bidding. De-colonization left Islam in a humiliatingly splintered condition.

Hussein thus fancies himself the Bismarck of the Arab world, bent on achieving unification — by force if necessary. Like many would-be empire-builders of the past, he too looks back to a golden age, namely, the medieval Abbasid Caliphate, which at its height saw virtually the whole of the Islamic world ruled from Baghdad.

He is, of course, correct in identifying the colonial origins of current boundaries in the Middle East. But the boundaries of most countries throughout the world came into being through similar historical processes. In such a context the claim that one nation is justified in changing these unilaterally is extremely dangerous and threatens to destabilize a fragile world order. Yet his rhetoric appeals to many, and the rest of the world must find a way to counter it.

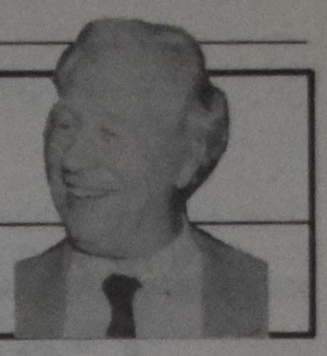
Double standard

In the second place, the world community, led by the West, has now rushed to the defence of Kuwait and Saudi Arabia, while in the past Western governments have tolerated similar acts of aggression against less strategic countries. Although in principle I support sanctions against Iraq, I wish the West had been as quick to come to the aid of my father's native Cyprus in 1974 when it was attacked and partitioned by Turkey. One is tempted to conclude that different international legal standards apply when the victim has no oil and when a NATO ally is the aggressor. This inconsistency has caused me to view the current Western response with a measure of cynicism.

Nevertheless, Hussein is a brutal tyrant who has used chemical weapons against Iranians as well as his own Kurdish population, and he has made no secret of his desire to make Iraq a nuclear power. Better perhaps to stop him now than later when the human cost of doing so will have risen to deadly proportions.

David T. Koyzis is assistant professor of political science at Redeemer College, Ancaster, Ont.

Pressreview



Carl D. Tuyl

We're turning pink as a baby's bum without talcum: 33 per cent of Canadians favour the NDP. The Liberals probably suffering from invisibility, plunged from 50 per cent to 39, while the Tories were sinking into popularity's nether regions with 18 per cent. Quite a change since Sir John A. MacDonald led them to victory in Canada's first general election on Sept. 20, 1867.

With all this political pink eye around provincial premiers will probably postpone elections hoping that voters will regain their normal colour preferences. That might take a while though — voters are in a rebellious mood. The Western-based Reformed Party is even gaining members in Ontario, which shows that the political mood in the country is, to say the least, a bit strange and out of whack like a snake with wings.

★ ★ ★

The Canadian Auto Workers with Bob White at the controls wrestled Ford into a kinder and gentler agreement that will set the tone for the whole of the industry. The agreement gave wage increases, but was especially remarkable for its built-in protection against lay-offs and plant closings.

★ ★ ★

The Liberals still hold a majority in the Senate, which is noticeable in the report of the Senate banking committee that recommends delay of the GST. Monsieur, who performed a minor cabinet shuffle, will no doubt recruit some more true-blue Senators to change the seat distribution.

★ ★ ★

Champagne, congratulations and celebrations went around in Newfoundland like an echo in the Alps. Hibernia will go in production. It will be very expensive oil, but with world prices climbing like a monkey in a banana tree, the field might even become competitive with Saudi Arabia, where they just whistle the oil out of the ground. Not all Newfoundland news was good news, however. Premier Wells announced that instead of the predicted $10 million surplus the province will face a $120 million deficit. Sounds like my budget, only the numbers have a few more zeroes.

★ ★ ★

The great debate is about whether we are in a recession or not. Finance Minister Wilson said that we are close, and that it will be a shallow one, but Mr. Wilson is not entirely without prejudice in the matter. Others are not so optimistic and predict gloomy times ahead. Statistics Canada speaks of "the likelihood that during the second quarter the Canadian economy entered its first recession since the third quarter of 1981." It's time to tighten the belt, folks.

★ ★ ★

Block Quebecois now has nine members and it wants parliamentary goodies like a research allowance, seats on committees, the right to sit together, and at least one question and a supplementary during Question Period. They will have to wait for all these bonanzas till they have 12 members. "B.C.'s" the province called them: "a rump group of renegades." Nicely put, eh?

★ ★ ★

Time flies: Guy Lafleur turned 39. Dr. Joyce Brothers is now 62, and the Battle of Britain took place 50 years ago. How was it, again? "Never in the history of men have so many owed so much to so few." A bunch of young — *very* young — fighter pilots defeated the Luftwaffe, which counted 2,669 operational aircraft. It was indeed their finest hour.

★ ★ ★

I promised to say something nice about Premier VanderZalm. The *Victoria Times-Colonist* calls him "Zalm," which is not nice at all. I use at least two of his given names. Well, Wilhelmus Maria presides over one beautiful province, and he does it with flair and Christian conviction. There! Isn't that nice?

★ ★ ★

The Jensen Lewis Company in Chattanooga, Tenn., have developed a whole new jeans treatment. They take their jeans and jackets out to a range, shoot them full of holes with a 12-gauge shotgun and then superbleach them. Holy jeans, I guess. They sell like hot cakes.

★ ★ ★

The Iraq blockade got screwed a little tighter with the inclusion of air traffic. Argentina is the latest country to join the multi-national force in Saudi Arabia. Oil unites! Will the blockage work? I don't know; there were probably more holes in it than in the jeans of the Jensen Lewis Company in Chattanooga. Iraq is now also expelling Kuwaiti citizens, possibly with the idea of settling Palestinians in their places.

★ ★ ★

In his book, *The Russia House,* John Le Carre has one Soviet citizen sum up the economic and political situation of Gorbachev's home land in a succinct manner: "in the old days we had to assume that everything was a mess. Now we look in our newspapers and confirm it." *Vive glasnost!* It is rumoured that the American CIA and the Russian KGB are exchanging intelligence on Iraq. Co-operation between those two secret police forces will put a whole army of thriller writers out of work. What will they do then? Write Harlequin stuff? No way!

★ ★ ★

Violence by black against blacks continues in South Africa. The government has initiated Operation Iron Fist which is aimed at stopping black township wars.

★ ★ ★

Prince Charles is convalescing discreetly at a chateau in Southern France. The prince is recovering from a bone graft operation. An English medical team arrived shortly after the prince landed in Avignon.

★ ★ ★

Big news from Princeton, N.J.: More than a century of anti-feminist tradition at Princeton University was discontinued when the all-male Ivy Club allowed women to apply for membership. And sad news from the famous shrines in Lourdes where officials for the first time had to ration the water that pilgrims take home. Visitors will now be asked to take no more than a small container to ensure that enough water (15,000 litres) is available to refill the pools in which ailing pilgrims seek a cure.

★ ★ ★

In the past week I enjoyed British Columbia hospitality. On my way back in one of those huge flying machines I realized all of a sudden that that aluminum tube, whistling along at who knows how many miles per hour, four of five kilometers above solid ground, held more people than my church does during the morning service. A frightening thought, really!

★ ★ ★

Trial by your peers is not always true justice. One jury, in the case of a stolen horse, returned this verdict: "We find the defendant not guilty, but he must return the horse." When the judge objected and sent the jury back to further deliberate they returned after a couple of hours. The foreperson then said, "We find the defendant not guilty, and he can keep the horse."

Carl Tuyl is the Christian Reformed Church's chaplaincy co-ordinator in Canada. He lives in Kingston, Ont.

Close to the deadline — Fax it

Calvinist Contact now has a facsimile machine. Already, many people are making good use of this quick means of sending various communications. **Our Fax number if (416) 682-8313.**

We do ask those who submit communications to preferably send **typed** material, or otherwise messages written in **clearly legible, black print.** Include such information as name of sender, address, Fax or telephone number. Thank you!

"WE STAND BENEATH OUR ROOFS"

Roofing

DYKSTRA BROS.

R.R.#1, Beamsville, Ont.

FREE ESTIMATES

563-7374 Marty

934-3600 Chuck

ELIC

English Language Institute/China

NOW MORE THAN EVER

ELIC is a non-profit, educational organization sending qualified and committed Christian people to the People's Republic of China.

* ELIC has sent over 1100 teachers to China since 1982.
* Selects, trains, and places qualified and committed Christians in Chinese colleges and universities.
* Also working in the Mongolia People's Republic.
* Over 400 positions for 1991.
* Summer, year, career and language options available.

For information:

In Canada
P.O. Box 94397
Richmond, BC V6Y 2A8
1-800-663-0372
604-270-4924

In US
Box 265
San Dimas, CA
91773 USA
1-800-222-3542

AMSTERDAM

Fall/Winter Special Returns

ONLY $518

BEAT THE PRICE HIKE! CALL NOW!!

— valid for travel depart. 14 Oct. - 31 Mar.
— Christmas blackout: EB Dec. 14-24/WB Jan. 2-8
Weekend Surch./tax-ins. extra. Full payment required.

Valentine Group Sinterklaas

$499 Depart: Dec. 2 or 3

Martinair Charter

Dec. 19 - Jan. 02

$649 - adult
$599 - senior
$499 - child

VALENTINE TRAVEL

Toronto: 429-2222
Long distance: 1-800-268-6144 in Ontario
London (519) 672-3161
St. Catharines (416) 935-9103
1-800-265-1141
(Henny Vuyk) (416) 934-0666
(Toll free for 519 area)

Calvinist Contact

An independent Christian weekly that seeks to proclaim the truth, care and rule of Jesus Christ.

Calvinist Contact:
(ISSN0410-3882) is published by
Calvinist Contact Publishing Limited,
261 Martindale Rd., Unit 4,
St. Catharines, ON L2W 1A1
Tel: (416) 682-8311 FAX: (416) 682-8313
Office hours: 8:15 a.m. - 4:15 p.m.

Editor (on sabbatical):
Bert Witvoet

General Manager:
Stan de Jong

Acting Editor:
Marian Van Til

Assistant Editor:
Robert Vander Vennen

Editorial Assistant:
Alison de Groot

Regular Contributors:
Paul DeGroot, Stan de Jong, Anne Hutten, Reinder J. Klein, Angela Terpstra, Nandy Heule

Accounting:
Amy Van Dokkumburg

Advertising:
Suzanna Brasz

Circulation & Mailing:
Grace Bowman

Layout & Design:
Cecilia van Wylick

Typesetting:
Kim Yungblut

Proofreading:
Willy Suk-Kleer

Editorial Advisory Board:
Robert Bernhardt, Sam Da Silva, Peter De Bruyne, Robert DeMoor, Margaret Griffioen-Drenth, Anne Hutten, Judy Knoops, Nicholas B. Knoppers, Jacob Kuntz, Heather Looy, William Van Huizen.

Publication dates:
Calvinist Contact is published weekly on Fridays except for **July 20, Aug. 3, 10, Sept. 21 and Dec. 28,** by Calvinist Contact Publishing Limited, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.

Canada mail:
Second class mail registration #0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to *Calvinist Contact,* 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.

U.S. mail:
Calvinist Contact (USPS 518-090).
Second class postage paid at Lewiston, NY 14092. Send address changes to *Calvinist Contact,* Box 110, Lewiston, NY 14092.

Advertising:
Display advertising deadline is Wednesday at 8:30 a.m. of the preceding week. Classified advertising deadline is Thursday at 8:30 a.m. for the next week's issue. See classified pages.
The publication of comments, opinions or advertising does not imply agreement or endorsement by either *Calvinist Contact* or Calvinist Contact Publishing Limited.
Printed in Canada.

Subscriptions	Canada	United States
Six months	$18.50	$17.00
One year	$32.50	$28.00
Two years	$60.00	$51.00
Three years	$90.00	$76.50
Overseas: $120.00 airmail		**$65.00 surface mail**

261 Martindale Rd., Unit 4,
St. Catharines, ON L2W 1A1
Tel.: (416) 682-8311 or FAX: (416) 682-8313

Guest Editorial

Let's change the conversation

When I was a kid I used to watch my Dad, my uncles and their friends carve each other up in discussions about the church, accompanied by thick cigar smoke and loud voices. We pre-teens and teens would sit around watching and listening, dreaming, actually, of the days that we would be that important ourselves. Some of us older ones would practise this kind of conversation in heated young people's society discussions, often about the same topics. Of course the women — old and young — did not take part, but were busy serving and cooking and playing with dolls.

Recent developments in the Christian Reformed Church have reminded me of those days. The topic is different: "women in office," instead of "presumed regeneration" and "ongoing reformation." But the feelings and debates are the same: strident, tough, loud ... and often equally ignorant. I hope that the next generation will not get confused about what the church is really about.

I wish I had some sure-fire alternatives to offer, a potpourri from which different characters in the church could take their conversational pick; but I haven't. I can offer at least one, however. I have a feeling that the real agenda for the church has resided in a very different set of nooks and crannies for a long time. In the domains of our women, and not of our men. In silences, and not in strident talk.

Tender spirit survives handicaps

I know a woman in her late 60s, still strong and fully alive. She's a bit hard of hearing and one needs to put in a bit of conversational effort with her. She visits us sometimes, and hardly a Sunday goes by that we don't touch base in some way. She has a ready smile and her eyes sparkle. A new sound system in our church has helped her hearing, and she is a careful and critical listener. Actually, those phrases do not describe her being in church. I think that she is busy on Sundays drinking the Living Water and eating the Bread of Life as she sits in her aisle seat, often in the same bench with children and grandchildren. But I love her most when I hear her tell the stories of her own life, for every story is a chapter of her life as a believer. And the further back she goes into her past, the sadder the stories are. About a bright mind that was not permitted to flower because it was housed in the body of a woman. About a tender spirit almost collapsing under the pressures of harsh immigrant life right after World War II. About an observer who lived an agenda much different from the doctrine-dominated male power trips that surrounded her.

She saw the Lord ... and knew that he healed the broken-hearted, that he showed mercy if she would, that she would inherit the earth if she hung on to her gentleness of spirit (Matt. 5). She rejoices now, every day of her life, and it shows: in the way she bikes and drives her car through town; in the way she walks and talks; in how she shares her house with visitors; and in the way her eyes light up when she sees her children and grandchildren and her friends in church, beholds a beautiful patch of flowers; and also in the words to us that speak of suffering, and of having been led from suffering.

Shifting the agenda

I have a dream sometimes. I wish I could banish from my soul that ugly part of the conversational heritage of my forefathers, of my father, uncles, and their friends, and begin to totally ignore much of what now counts as the conversational agenda of the denomination of which I am a part. Not until this woman came to visit had I gained a glimpse of what official church family visits could really be like. I am tempted to tell our local elders: "Unless you can match this quality, don't bother coming."

Why can't we shift some congregational and denominational agendas? Why must we let ourselves be ruled by strident male voices? Why can't we make it a priority to hear and tell the stories of how the Lord has lived in the lives of gentle people? Why can't we tell and re-tell how it is possible that suffering will not lead to bitterness, and how the Lord's strength prevails when strident human strength fails? Why can't we all learn from this woman, and from women like her?

We badly need "women in office." Not because of presumed Christian versions of secular feminism, or because liberal theologians monkey with Bible texts. Rather, I'm afraid that some Reformed churches shall not be churches much longer, if they don't actively encourage and make a priority the pastoral care that only women can give, with their stories. We men have lived in the dark of our doctrinal arguments so long that most of us have lost the imagination to act in pastoral ways.

It takes the presence of a woman like our aging friend to drive that truth home. You've got the same sort of people in your congregation, whatever your denomination. Find them. Learn how to listen to them. Encourage them to talk. Make them count! Before it's too late.

Adrian Peetoom

Adrian Peetoom lives in Chatham, Ont., where he has come to believe that doctrines are highly overrated and stories highly underrated in the life of the church. He's decided to do something about that.

Like the lilies

Food for thought

If I were given a loaf of store-bought white bread, or by accident happened to mistakenly pick up a white loaf instead of the 100 per cent whole wheat our family customarily eats, I would likely leave it in the bread box to dry out and mould.

To my way of thinking white bread is useless nutritionally (except for the few vitamins with which it is artificially enriched.) We may as well eat a bowl of sawdust as a slice of white bread. In fact, I might even throw out a loaf of white bread before it goes mouldy.

In the past, I have never associated worthless white bread with the bread at the Lord's Supper. I have never really given the actual cube of bread at the Lord's Supper serious thought: I've usually tried to think of Jesus dying on the cross for me — unworthy, blessed me. The tastelessness and texture of the little square of white has been incidental. I'll admit the swallow of wine awakens a warm pleasantness as I contemplate the love of my Saviour, but the bread is just there to be chewed as I think on the sacrifice of Jesus.

This changed, when several weeks ago my husband Marty, the newly elected elder, requested, "Dear, could you buy four square loaves of white Wonder Bread when you go shopping this week?"

Ironic nourishment

I was aghast. "You know we don't eat white bread."

"It's for Lord's Supper on Sunday."

Oh, that was different. On Thursday morning, I found myself in Loblaws carefully choosing four, square white loaves of Wonder Bread. I simply tossed my wholesome whole wheat into the grocery cart as usual; but the white bread I stacked gently on top of my three bags of milk.

At the cash register, I ever so carefully placed the white bread away from the other groceries so it would not be squeezed. I even bagged it and carried it out to the car myself, while the carry-out person brought the rest of the stuff in the cart.

At home, I immediately arranged the white loaves in my freezer. My freezer generally looks like a bargain basement table, with a tumble of meat and various garden vegetables, but I was able to tidy up a corner for this bread. Marty wanted it frozen so it would be easier to cut.

On Saturday evening, he got out the cutting board and the large knife. In less than an hour he had the crusts removed and all four loaves cubed and rebagged. Then he groaned and ran out to the 24-hour Miracle Mart for another loaf: he had forgotten to leave a few strips for the minister to break.

Sunday morning Marty left for church extra early to help prepare the communion table. He would be serving as well.

In church when the bread was passed, my piece had a touch of brown crust on it. "I'll have to mention it to Marty," I thought.

"This is the body of Christ. Remember and believe," instructed the minister. I'll admit I was thinking of four loaves of square, white Wonder Bread.

That same evening I stayed home with our younger children, while Marty, 11-year-old Angela and 9-year-old Alison went to church. The girls came home popping leftover bread cubes into their mouths. (They understand the actual Lord's Supper is for grown-ups. Marty and I have explained to them, though they have accepted Jesus into their hearts, for now this won't be acknowledged by our church until they are old enough to help run the place.)

"These are good!" Angela exclaimed. "May we take some to school for snack, tomorrow?"

I wouldn't let them: an oatmeal cookie would be more nourishing; and children happily munching on a pile of Lord's Supper bread cubes at the Christian school somehow might lead to trouble.

Marian den Boer is a free-lance writer who lives in Hamilton, Ont.

Longer letter

Must be pro-life with compassion

My MP, who voted for Bill C-43, "An Act Respecting Abortion," sent me a copy of your June 15 editorial, since I am on his list of people who want to be kept up to date on the abortion issue.

Do you think true compromise is a brave and painful act of obedience? I find all this respect for abortion a very painful fact of our life here on earth. I grieve over the babies who are slaughtered daily, and I grieve for the devastation that I see in the lives of women afterward at times.

And this act, of which the Justice Minister says: "Doctors have nothing to fear from this bill," will not be much help in the long run. I considered it a total capitulation, rather than a compromise until after it passed and some doctors stopped aborting babies. Obviously no one wants to be the one to test the case in court. In 1986, 63,500 babies died under "health of the mother" legislation.

But if some doctors have stopped aborting, I suppose it must be called a compromise, perhaps Step 1 on a journey of 1,000 miles.

If it turns out that we are in the minority and such a bill goes through over our objections, and if we see that our society has chosen for itself a "pro-choice" direction, then it is *our* responsibility to provide leadership in *promoting* the life choices. Let it not be said (as Svend Robinson, M.P. said in a committee meeting) that pro-lifers' care for single mothers ends on the day the baby is born. Let us be in the forefront of caring for single pregnant women and unwed mothers so that they all know that anytime they have a real need, the *fill in your church* will be there for them.

I have seen families choosing between utilities and groceries. I have sat on the floor to drink coffee with people who had no furniture and I have heard some tragic stories of broken and abusive relationships.

Must share our wealth

The Church of Christ has a gold mine of treasure. We are wealthy. We are strong because we support each other. We know much about human relationships because we read God's Word. No other group in society has such strong and stable families. People of God, are we willing to get to know people outside of our own little circle, and offer what we have? Are we willing to give some groceries, find some furniture, lend an ear? Are we willing to be a friend?

The world's solution is simplistic and cynical: just kill the little person and he or she will never make demands of you again.

But we are the people of the Lord. We stand behind our words. When we say that every child is unique and very beautiful in God's eyes, and deserves a chance to live, we end up saying in the very next breath that we will be helping the mothers who are in difficult circumstances. The Catholic Church is setting up housing for single mothers in Toronto, the Christian Reformed Church is funding the expansion of Beginnings, the Salvation Army runs a string of homes for unwed mothers-to-be. Much is being done. Much more needs to be done; 63,500 is far too many.

Bill C-43, then, is like a toothache. It is there. One cannot ignore it or deny its presence. It is a symbol that something is wrong: a goad to action. Its acceptance in Canadian society is a sign of a festering problem which will cause much more trouble down the road if it is not corrected.

I don't see much point in berating the government: just as water does not rise above its source, a democratic government does not rise above the society it represents. But we should be insisting that they stop funding the pro-abortion lobby: it is not fair that our taxes should be used to promote values we do not believe in.

Spread the word

As Christians, individually and corporately, we must *teach* what we know: that every life is precious, that chastity works best, that marriages characterized by faithfulness and respect will go a long way to ease the loneliness that exists in our culture, that love comes from God.

We must *reach* for the women who are facing an unplanned pregnancy and publicly offer support, care, practical help, alternatives, whatever is needed to help her choose life.

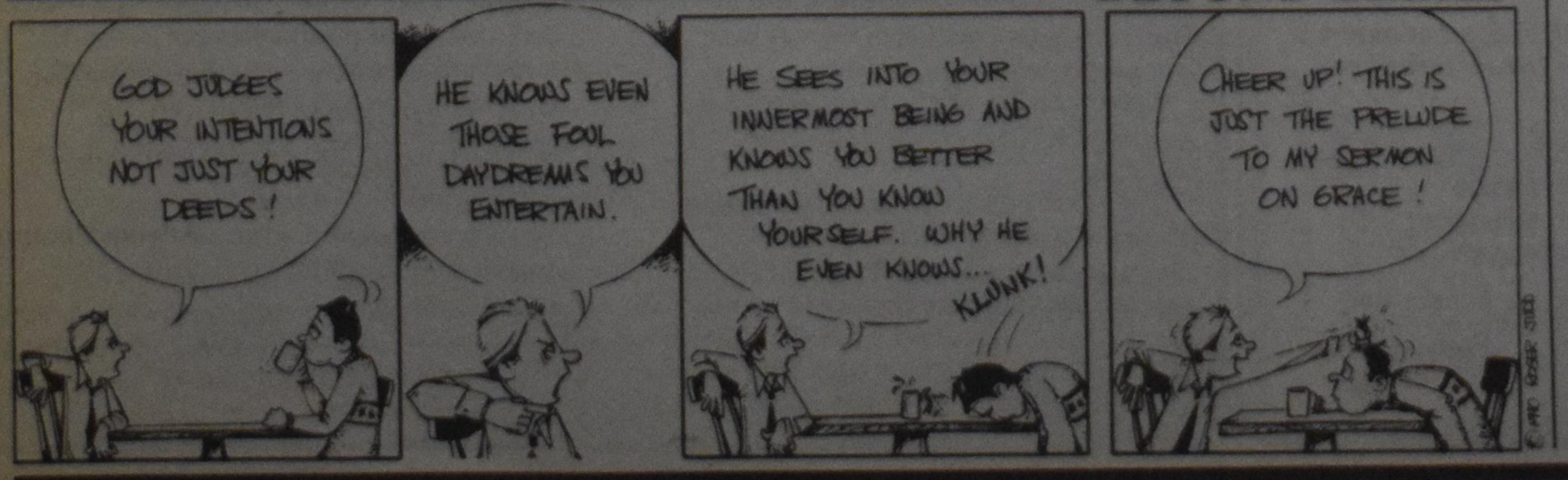
When we are hard at work doing those things, we can request of our government that they give us support, and begin to choose life rather than death with their funding priorities. I suspect that there are many in our present government who would favour this.

And let us never forget to pray for our nation, since it is only God who can change hearts and minds. As he goes about calling people to himself, our powerlessness will be replaced with his power. It is my hope and prayer that one day he will replace this Act Respecting Abortion with an Act Respecting Human Life.

Jane Ouwehand
Woodstock, Ont.

More letters on page 6...

BEYOND BELIEF


GOD JUDGES YOUR INTENTIONS NOT JUST YOUR DEEDS!
HE KNOWS EVEN THOSE FOUL DAYDREAMS YOU ENTERTAIN.
HE SEES INTO YOUR INNERMOST BEING AND KNOWS YOU BETTER THAN YOU KNOW YOURSELF. WHY HE EVEN KNOWS...
KLUNK!
CHEER UP! THIS IS JUST THE PRELUDE TO MY SERMON ON GRACE!

This one not long enough?

Re: "Thinkbit" about televangelists (C.C. Sept. 7).

"Thinkbits" should be kept short. But it appears to me that both *Centraal Weekblad* and C.C. left out the following lines: "Stranger yet that our God uses these televangelists to further his Kingdom; stranger yet that those people who hear the Gospel on these programs and believe it will be sharing the Feast with us someday."

Gerald Schroor
Oshawa, Ont.

Letter

Defends Christian business organization's position re: Sunday shopping

Re: John Vriend's "Sunday shopping another Christian perspective" (C.C., August 31).

While the writer must be complimented on his article and the concise manner in which he presents his case, he obviously is not aware of the numerous briefs presented to various regional and city councils by the Reformed Council Business and Professional Organization (RCBPO).

Their presentation opens with reasons why the organization's members continue to oppose Sunday shopping. It says:

Why are we so persistent in our opposition? Because as businesses, facing the competitive pressures to open to maintain our shares of the market. As parents, dealing with the frustrations of our teenagers unable to find part-time work because of their refusal to work on Sundays. As citizens, resident in a society where for seven days a week, the fast-paced life of our commercialized community will be screaming for attention allowing us little rest. And, as individuals, our consciences will be challenged when it reminds us that one day in seven was set apart as the Lord's Day — designed for his worship and our benefit.

Well aware that their brief should give more than biblical rationale they continue:

Guarantee of religious freedom

The divine command to set apart one day in seven is an important motive for our opposition to Sunday shopping. Sunday (the Christian Sabbath) is a day set apart by God. As such, we believe it is a question of obedience and, therefore, reject any Sunday labour except that of necessity and mercy.

We recognize that to pass legislation purely for religious reasons is in violation of Canada's Charter of Rights and Freedoms. On the other hand, to pass legislation in order to protect the religious freedoms of either a minority or a majority is totally proper in a pluralistic society. To encourage Sunday openings by passing legislation which allows it, is to compromise the religious freedom of those for whom Sunday worship is a divine imperative.

One cannot legislate employers to ignore an employee's refusal to work on Sundays as they make subjective hiring decisions. In order to protect the religious freedoms of those in our community who out of obedience to their faith cannot work on Sunday, we ask you to reject the application before you.

Family life

There are equally compelling, non-religious, reasons to consider why not to allow Sunday shopping. One of the most basic, and most important, is the preservation of a common pause day to facilitate family activities. Since most families have more than one person holding a job the chances of the day off being common to all are relatively small. As children enter the picture, since the weekdays are school days, the best opportunity for family activity is through the maintenance of a common pause day.

We realize that the strength of this community rests not only in its economic output but also in the values and concerns we pass on to each other. Concern for sharing quality time with our children is not only a moral obligation, it is also an investment as we develop responsible citizens for the future. Since this is best done within the family unit, we consider the maintenance of family time vital.

Commercial considerations

Since there is a finite number of commercial dollars to be spent, the only advantages Sunday shopping can bring are competitive advantages whereby:

a. Those who open on Sunday take advantage of those who choose to remain closed.

b. Advantages sought by some at the expense of our family life and religious freedom.

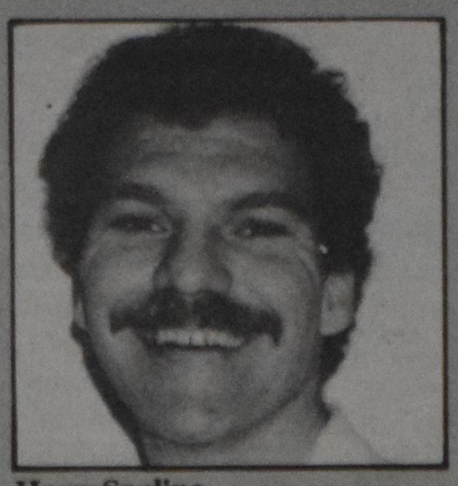
In subsequent presentations the organization continues to advocate not only protection of the aforementioned, but also the mall tenant and the franchisee who can by way of lease or franchise agreement be forced to open on Sunday.

It is interesting to note that the city of Toronto is now processing legislation that would declare Sunday a "Common Day of Pause," the RCBPO will be making a presentation to them supporting this legislation.

The newly elected NDP provincial government's pre-election promises on Sunday shopping could well resolve the whole issue more to our liking.

In any case it is our responsibility to be witnesses first. If we claim to be followers of Jesus Christ then it behooves us to claim in every day life that which he demands of us in his Word.

J. Hans Vander Stoep
Executive Director
Reformed Christian Business and Professional Organization
Burlington, Ont.



Harry Spaling

Earthtenders

Our place and task in the environment

Needed: more innovative environmental solutions

Within a few decades the environmental movement has emerged from fanatacism held by a few fringe members of society to an ardent fervour firmly grasped by the mainstream consumer with decisive purchasing power and political clout. What was once considered extreme is now deemed normal practice and behaviour. Woe to the consumer who asks for a plastic bag at the supermarket, or to the corporation which does not display the recycled symbol, or the community which does not have a paper, can and bottle recycling program.

As sound environmental actions gradually become part of household, corporate and community routine, the time has come to think of new ideas and innovations for promoting environmentally wise behaviour. New ideas and innovations at the personal level, as well as the policy level, are timely right now because of a high level of public awareness and high political priority currently given to the environment.

Clever disposal

Peter Scott of Calgary came up with his own innovative environmental crusade. Like most of us, he became tired of all the junk mail sent to his address, considering it a waste of trees to make the paper. Unable to deal with Canada Post about the unaddressed junk mail he receives, Scott now glues the mail into letter size, adds a pre-addressed label printed on used paper, and forwards it all to Harvie Andre, the federal minister responsible for Canada Post, requesting him to dispose of the mail in an environmentally friendly manner.

Because mail to federal Members of Parliament is free, it doesn't cost Scott anything.

The proposed GST will soon take a bigger bite out of everyone's wallet. Given its unpopularity, an astute politician might propose revamping the Goods and Services Tax with a *General Stewardship Tax*. This revised GST would give a tax break to manufacturers and processors who produce products with less packaging, use recycled materials, or use CFC-free processing. It would also apply to industries which demonstrate a significant reduction in pollution. Much more palatable than the original GST, the principle behind this tax would be to create incentives for environmentally sound industry.

Municipal governments should seek more innovative ways of waste management. Some communities already have by-laws limiting the amount of curbside garbage that will be collected. Credits could be given to households which actively participate in a recycling program and operate a compost bin. These credits could be applied to the municipal tax bill.

Going beyond the reactionary

There is a need in the environmental movement for an injection of fresh and innovative ideas which go beyond the reactionary approach of most environmental actions suggested up until now.

Consumer awareness about the environment translates into only a limited amount of goodwill for the environment. Doing without a plastic bag at the supermarket is an easily adopted behaviour. But a more drastic reduction in a resource consumptive lifestyle, such as owning a smaller house or car, or paying a carbon emissions tax on gasoline, is a step not readily taken for the sake of the environment. Economic and political policies still deter such drastic changes in consumer behaviour.

The environmental movement has succeeded in shifting environmental concerns from the fringe of society to the heartbeat of its economic and political centre. However, so far, only the easy steps have been taken. It would be an illusion to think that the limited actions taken to date are sufficient to solve our environmental crisis. Real sacrifices have yet to be made.

Harry Spaling is a doctoral student in geography at the University of Guelph, Guelph, Ont.

ATTENTION C.C. SUBSCRIBERS / ATTENTION C.C. SUBSCRIBERS

How to Beat the GST Deadline

If the proposed Goods and Services Tax (GST) becomes law, *Calvinist Contact* will have no choice but to start collecting the tax on **all** subscriptions started or renewed after **December 31, 1990.** This means that subscriptions will be **GST-free** for the duration of this year!

Want to know how to avoid the GST? *Start or renew a subscription this year using our two- or three-year rates. Or renew for four years!*

Present GST-free rates are:

Two years	**$60.00**
Three years	**$90.00**
Four years	**$120.00**

Save money and become a loyal C.C. subscriber!

Stan de Jong
Manager

ATTENTION C.C. SUBSCRIBERS / ATTENTION C.C. SUBSCRIBERS

'Women's issues' receive sensationalist, cursory coverage on networks, study finds

Lydia A. Miljan

VANCOUVER (NMA) — Coverage of women's issues on national television was most frequently associated with violence and sensationalism. This was the main finding of the National Media Archive's recent study on television's treatment of women's issues.

The most frequent story type on the national newscasts of CBC and CTV television was that of violence against women and children. While this issue was emphasized more on CBC, with over one-third of the coverage, on CTV it was also reported more than any other issue, comprising just less than a quarter of CTV attention. In addition, 14.2 per cent of CBC and 13.5 per cent of CTV coverage examined the aftermath of the Montreal mass murder of 14 engineering students.

The 1990 statistical report on *Women in Canada* found that "in 1988, 57.4 per cent of all female victims of homicide were killed by someone with whom they shared a domestic relationship, whereas only 24.4 per cent of male victims were killed in such a situation."

Coverage on violence against women and children in the national newscasts of CBC and CTV did not reflect this reality. Domestic violence attained just over a quarter of CTV and less than one-tenth of CBC's coverage on violence against women. The remaining 93.8 per cent of CBC and 71.5 per cent of CTV coverage on violence against women and children examined extreme and bizarre cases.

For example, both networks reported the controversy over a judge stating a child in a sexual abuse case was sexually aggressive. Other stories focused on fantastic or extreme cases of violence. A two-part "Journal" documentary examined satanic cults using children as victims.

Television's portrayal of violence against women and children was used more frequently to fascinate and entertain rather than to inform or offer solutions.

Sexism in the workplace focused on extremes

Sexism in the workplace was examined in 18 per cent of CBC's and almost two-thirds of CTV's coverage of women in the workplace. However, these cases did not necessarily examine the day-to-day cases but rather the sensationalist or extreme stories involving sexism or discrimination. For example, CTV ran an American-based story on sexual harassment in Japan.

Thus, as was the case in the coverage of violence against women, the networks heightened attention to extreme cases while not addressing the issue in any depth in the daily cases of women across the country.

Feminist coverage emphasized conflict

Three types of stories were reported on feminism: celebration of International Women's Day, the 50th anniversary of Quebec women's suffrage, and the controversy over the REAL Women conference held in Vancouver. While each issue received no more than a couple of stories on each network, the stories were marked with controversy and conflict.

Substantive issues concerning feminism were given little attention. Coverage on International Women's Day only mentioned funding cuts to women's centres and briefly outlined changes made by women in the past 20 years. The stories on the 50th anniversary of women's right to vote in Quebec focused on immigrant women boycotting the event. And nowhere was conflict a more prevalent theme than in the coverage of the REAL Women conference.

REAL Women portrayed negatively

Descriptions of the various forms of women's groups were rarely made on network television. In fact, these descriptions comprised a total of two per cent of each network's coverage on women's issues.

Of that coverage, however, REAL Women primarily received negative coverage, whereas the National Action Committee on the Status of Women received only one negative comment. The critical coverage of REAL Women was based on their spring conference held in British Columbia. At that time coverage focused on protests from feminists and dissent within the organization. Further, when the frequency of citation is compared between traditional and feminist organizations, the networks focused more attention on feminist groups.

Results are based on census samples of 35 "National" and six "Journal" stories as well as 33 "CTV National News" stories for a year commencing June 15, 1989.

All stories appearing during the year on the following issues women's groups held positions on were coded: violence against women and children, day care, workplace, women's programs, pornography, sexism, prostitution, women of colour, divorce, women in politics, women in prison, domestic violence, the legal system and feminism. It should be noted that since a previous *On Balance* study (May 1989) examined abortion as a specific issue, it was excluded from this analysis.

Lydia A. Miljan is the co-ordinator of the National Media Archive and the principal researcher of this study.

> ***"Television's portrayal of violence against women and children was used more frequently to fascinate and entertain rather than to inform or offer solutions."***

Cinema summaries

Marian Van Til

The Freshman

Rated PG
Stars Marlon Brando, Matthew Broderick, Bruno Kirby, Penelope Ann Miller, Frank Whaley
Written and directed by Andrew Bergman

The Freshman won't join the short-list of the world's greatest movies, but it has a lot going for it — Marlon Brando and Matthew Broderick in comedic roles, for starters. And the movie is funny in a generally uninsulting, even intelligent way, recalling some of the comedy classics of the 1940s. It comes complete with mildly suspenseful ending in which we find out things are not as they seemed.

Marlon Brando, as Carmen Sabatini, a respectable and powerful gangster, seems to have great fun parodying his famous role as "The Godfather," Don Vito Corleone. (Brando is riveting in practically any role). His character's "resemblance" to The Godfather is actually mentioned, creating a scene which is an intriguing bit of real-world-within-a-movie-world.

Broderick is charming as a clean-cut Vermont college boy, Clark Kellogg, just arrived in the big city (New York) and in need of a job to help pay for his education.

Canadian actor Kenneth Welsh creates a tongue-in-cheek performance as the boy's emotionally cold stepfather who has a zealously warm spot for endangered animals. One suspects Welsh's depiction developed as an opposite sex take-off on the traditional "wicked stepmother."

The trouble for Kellogg is that he's too nice and trusting for his own good — a freshman not just academically. Though he has the good sense to question what he's getting into, he nevertheless takes a high-paying job as a courier for one of Sabatini's operations: smuggling endangered animals from La Guardia airport to some undisclosed spot where unspeakable things seem to happen to the poor creatures.

Kellogg's strongly developed moral sense held overagainst the disarming, seeming amorality of Sabatini and his daughter provides the major comedic tension of the film — though the huge lizard which Kellogg and a friend must transport steals the scenes in which it appears.

When Kellogg finds out he's illegally dealing with endangered animals he tries to quit his job. "The Godfather" won't let him. Sabatini has taken a shine to him so he's like an adopted son, which means he must carry on; and he is perplexed to find out he's expected to marry Sabatini's daughter. (Marriage is the last thing on his mind.)

In the surprise ending we find out that this basically mild-mannered entertainment does indeed have a message it wants to get across. And it does so with witty irony, without beating the audience over the head with it.

Give a letter from home

to loved ones who wish to maintain their roots, language and links with the Netherlands. A 'letter' of 28 tabloid pages of news - current affairs, feature stories, politics, news from the churches (1 page), sports - and many pictures. A 'letter' which also brings news about the Dutch in Canada and the USA, about pension matters, Dutch investments in North America and much, much more. Five pages in English.

It's mailed twice a month for only $17.50.

Write ***the Windmill Herald***
from the *U.S.A.*:
P.O.Box 591, Lynden, Wa. 98264
from *Ontario and East:*
P.O.Box 1064, Sta. 'B', Rexdale, ON M9V 2B3
from *Manitoba and West:*
P.O.Bag 9033, Surrey, BC V3T 4X3
(604)597-2144

We are that 'letter' from home ....

the Windmill Herald

orient - carribean - hotels - south pacific - car rentals - vacation packages - rail - airfare -

EUROPE

IN THE FALL

from $518

AMSTERDAM

(some restrictions apply)

TRAVEL HOTLINE

(416)
224-5211
CALL COLLECT!!

DCA Travel SERVICE INC

wereld contact

5457 Yonge St.
Willowdale, ON M2N 5S1
(416) 224-5211

Niagara area
(416) 945-3301

"Met Wereldcontact reist u onbezorgd, voordelig en betrouwbaar, voor jong zowel als oud!"

uises - coach tours - caribbean - hotels - south pacific - car rentals - vacation packages - rail - airfare - orient - groups - europe - pacific - car rentals - vacation - cruises - coa

tours - caribbean - hotels - south - rail - airfare - orient

Church

Marian Van Til, page editor

Church of Scotland marks 300 years as Presbyterian

EDINBURGH (REC) — The Church of Scotland (COS) marked the 300th anniversary of its return to presbyterian government during its 1990 Assembly. A commemorative service took place at St. Giles Cathedral in Edinburgh.

During the assembly, a draft of a new statement of faith was debated. The draft was commissioned in 1986 because of continuing debate about the place of the *Westminster Confession* in the church. The Church of Scotland had a previous statement of faith from 1935, but that statement had no official standing in the church.

The draft statement illustrates some of the conflicts in the COS today. It has the form of a creedal statement, being only 309 words, but has a detailed commentary appended to it. One of the big differences with historic creeds is the omission of reference to the virgin birth of Jesus. The commentary calls the incarnation a mystery, noting that this concept was traditionally expressed by the doctrine of the virgin birth.

The creed and commentary also try to hold in tension the intention of God to save people in Christ and the possibility of their sinful rejection of God. It refrained from a condemnation of the wicked. The assembly voted to send it to presbyteries and kirk sessions for discussion.

Boesak's church council issues statement on resignation

BELLVILLE, S. AFRICA (REC) — The church council of Bellville Church has issued a statement to clarify their action in the resignation of Allan Boesak. Bellville is the Dutch Reformed Mission Church where Boesak was pastor. They noted that Boesak offered a verbal resignation from the pulpit on Sunday, July 8. This was done without prior consultation with the council. On Saturday, July 14, the council finally received a written request from Boesak for time to reconsider his original decision.

The church council then made the following resolution:

1. The council takes note that Dr. Boesak, at the urging of church members and following pastoral counselling, would like to reconsider his original decision.
2. The council regrets the manner in which Dr. Boesak announced his resignation.
3. The council is impressed with the seriousness of the situation and is in no way trying to use this occasion to gloss over or cover up the events.
4. The council has followed church order, presenting a report about Dr. Boesak to the classis.
5. A three-week period for consideration is granted to Dr. Boesak.

The council urged prayers for the entire Boesak family, especially for his wife and children.

On August 12, the president of the Bellville classis announced to the church that Boesak's office as minister was ended.

WARC accepts Boesak's resignation; Jane Douglas new head

GRAND RAPIDS, Mich. (REC) — The executive committee of the World Alliance of Reformed Churches (WARC) accepted "with deep regret" the resignation of its president, Allan Boesak. Boesak resigned after the disclosure of an extra-marital relationship and the announcement of his impending divorce from his wife.

The executive committee expressed gratitude for the "outstanding leadership" Boesak provided for WARC. They reaffirmed WARC's commitment to struggle against discrimination and oppression in all parts of the world, "a struggle particularly symbolized by Dr. Boesak's leadership," the WARC press release stated. They hoped that Boesak's special gifts might be used in the future for WARC.

The committee elected Dr. Jane Dempsey Douglass as president, effective immediately. Douglas was one of three vice-presidents of WARC. She is an elder in the Presbyterian Church (U.S.A.) and a Professor of historical theology at Princeton Theological Seminary.

Douglas is the first woman ever elected head of a major ecumenical body.

Calvin congress focuses on history and Scripture

GRAND RAPIDS (REC) — Scholars explored John Calvin's view of Scripture, his personal spirituality, and some of his historical roots at an international congress in late August.

About 100 scholars from all over the world gathered at Calvin College in Grand Rapids, Mich., U.S.A. The congress has been held every four years since the first meeting in Geneva in 1974. Interest has grown so much in Calvin studies that the event has become one open only by invitation. This was the first time the congress was held in the United States.

Wilhelm Neuser, a German scholar who is Secretary of the Congress, said there were two basic thrusts to the meetings. The one angle is basic historical research. They ask "Who is this man who influenced the history of Europe?" The second perspective is contemporary: What does Calvin say about today's theological problems?

Neuser himself presented a paper that dealt with Calvin's understanding of Scripture. Neuser noted that Calvin believed firmly in the inspiration of Scripture, but he was "little interested in a verbal dictation by the Spirit." He believed the authors were instruments of the Holy Spirit, with whom the Spirit interacted in a personal way.

Among other themes presented at the conference, which lasted four days, Calvin Seminary President James De Jong developed a portrait of Calvin's spirituality or piety based on Calvin's commentary on the Psalms. De Jong argued that of all his writings these most closely reflected Calvin's personal feelings.

ELCA disciplines church for calling homosexual pastors

SAN FRANCISCO (REC) — The discipline committee of the Evangelical Lutheran Church in America (ELCA) has sustained charges against two San Francisco churches that called homosexual pastors.

The two congregations are suspended for five years and may be expelled at the end of those five years.

The ELCA requires that self-avowed homosexuals must commit themselves to homosexual abstinence before being ordained. The two churches had called two women and a man to be pastors. The two women had never been certified, while the man had once been approved for ordination. His approval was withdrawn when he refused to make the promise of abstinence.

During the five-year suspension the church will study the problem. According to the committee, the period allows time for possible action by ELCA assemblies.

Homosexual activists in the ELCA protested the decision, calling it an "act of violence against gay and lesbian people."

Native American Christians should stay out of teepees

GRAND RAPIDS, Mich. (REC) — Christians should stay out of teepees, say the Indians of Classis Red Mesa in the Christian Reformed Church. In the southwest United States, where Red Mesa is located, the teepee is not a dwelling, but a place where Native American Church rituals are practised.

The teepee, a cone-shaped house made of skins and poles, is actually a traditional home for Native Americans from the plains. In the 1930s these plains tribes created a church, the Native American Church, that was a mixture of native religion and Christianity. The rituals involved the use of peyote, a hallucinogenic drug.

Ten years ago a survey showed that many Protestants among Native Americans tried to participate in both churches. The members of the Christian Reformed Church were involved more than most in these practices. At that time the classis began a study. Three different reports have been produced, but the classis is not fully agreed on what relationship their people should have to the Native American Church. They are trying to train their people not to compromise the gospel of Christ.

THE
Family Christian Bookstore
750 Guelph Line
(Opposite the Burlington Mall)
Burlington, ON
L7R 3N5
Phone: (416) 637-9151
Thurs. and Fri. till 9 p.m.

MacMASTER
POOLMAN & DE VRIES
BARRISTERS, SOLICITORS, NOTARIES
181 University Ave., Suite 2100, Toronto, ON M5H 3M7; 365-0258
Willem G. Poolman (Mr. in de Rechten, Leiden)
Leonard de Vries, LL.B.
Also Dutch Law

NOW OFFERING
RRSP 10.75% compounding monthly, and effective rate is 11.3%
Regular fund 11%
Your funds will be invested in Christian Reformed Church and Christian School building projects in Canada.
Call: (416) 461-1207 evenings or
Write: Christian Reformed Church Extension Fund
45 Harriet St., Toronto, ON M4L 2G1

Evangelical Christians in Iraq experiencing revival

AMMAN, Jordan (EP) — In the midst of Middle East turmoil, Evangelical Christians are experiencing spiritual revival and growth, according to a Jordanian Christian leader who preached in Baghdad earlier this year.

Iraqi evangelicals attend four churches in Baghdad and three other cities and have "many home meetings," said Fawaz Ameish during an interview with Erich Bridges of Baptist Press in Amman, Jordan. Recent spiritual renewal at the Baghdad church began after a Lebanese Baptist preacher from the U.S. conducted services there and "the Lord moved mightily," Ameish reported.

"Many were converted and joined the church," the Jordanian pastor said. "All the week it is like a beehive, even now. I went there and many came and gave their lives to the Lord.

There is true revival going on in that church."

The evangelical Protestant church in Baghdad, the Iraqi capital, has grown to about 600 members, Ameish said. He is the pastor of Amman Baptist Church, and spent two weeks preaching in Iraq before the Iraqi invasion of Kuwait.

Unintentional result

Ameish said that before Iraqi leader Saddam Hussein gained power, Christians in Iraq were a tiny minority and were persecuted, some detained or imprisoned. However, "when Saddam Hussein got rid of those extreme people from his council and had power in his hand, he released [the Christians]," Ameish said. "He became very kind and nice to all the Christian groups. He even visited the homes of some Christians. Imagine! After this persecution some revival took place in the church."

Islam is the state religion of Iraq, whose population is 96 per cent Moslem. Although the 1970 Iraqi constitution guarantees freedom of religion and worship, no proselytizing or Christian broadcasting is allowed. Christianity is deeply rooted in the country's history, however. Tradition holds that the Apostle Thomas evangelized Jewish communities in the area now known as Iraq, and that the Assyrian Church, or the Ancient Church of the East, is the oldest church body in the nation. Protestant missionaries entered the nation in the 19th century but all American missionaries were expelled in 1969. Their churches, however, were allowed to stay open under Iraqi leadership.

Ameish said that after visiting Baghdad he became so excited that he considered starting a Baptist ministry in Iraq, but he was informed that no new denominations could be started there now. He strongly encourages evangelicals there to seek permission to start more churches.

Middle East crisis is a 'spiritual ambush' of God, says international missions leader

INDIANAPOLIS, Indiana (EP) — The real conflict in Iran is not a political one but a spiritual one over Islam, said Floyd McClung, an international missions leader with Youth With A Mission (YWAM).

McClung compared Iraq president Saddam Hussein to Pharoah, saying that he believes God has hardened his heart to bring change in the Middle East.

"We must not respond as [people supporting one political view or another] but as Christians," McClung challenged during the North American Congress on the Holy Spirit and World Evangelization in Indianapolis which drew 15,000 recently. "We must discern the hand of God in what is happening."

McClung, ak U.S. citizen now living in the Netherlands where he directs YWAM's international operations, added that he believes American intervention seems to be motivated by "a commitment to keep our suburban way of life going ..., but I wonder if God is not setting up some kind of spiritual ambush in the Middle East."

Saddam Hussein's Kuwait invasion paves way for Christian evangelism, says journalist

PASADENA, Calif. (EP) — "The 'Butcher of Baghdad' has unwittingly encouraged the largest-ever influx of Christians and Bibles into Saudi Arabia," said Dan Wooding during his weekly UPI Radio Network commentary broadcast by satellite from Washington, D.C., Sept. 17.

"Out of the 143,000 U.S. military already in the country, there are thousands of born-again Christians among the huge force," Wooding said. Wooding, a British Christian journalist now living in California, is an expert on the oppressed church around the world. "Now comes the news that British military chaplains will soon be joining the American military chaplains already in the country."

Wooding explained that Saudi Arabia, country of the Moslem holy cities of Mecca and Medina, has traditionally insisted on protecting its exclusively Moslem way of life and worship. "It is one of the least evangelized nations on earth," Wooding said. "There are little, if any, Saudi believers, and no indigenous churches. Up until Saddam's invasion of Kuwait, no Christian workers were permitted to enter Saudi Arabia, and no Christian was ever allowed to set foot in Islam's holiest city of Mecca."

Wooding added that "very few Saudis have ever seen a Bible or met a true believer. Never before have so many Christians been in Saudi Arabia. Never before have so many Westerners been in this centre of the Moslem faith."

Wooding concluded, "Maybe we should be grateful to Saddam Hussein for something. Thanks, Saddam. You've not only brought the ire of almost the entire world against you, but you've also done something Western missionaries have never been able to do — you've paved the way for the penetration of Saudi Arabia with the gospel."

The pleasure of serving

Evelyn Witter

When I was a bride, I was lonely in the big, old rambling farm house. I sank into the kind of a depression that I couldn't seem to come out of. I moped around in my gloom and went about my household chores in robot fashion, not getting any pleasure from anything.

Then one morning I was asked by a neighbour to babysit their five-year-old daughter while her mother drove the girl's father to the emergency room at a nearby hospital. (He had caught his hand in a hammer-mill.)

I looked about to find something for her to do to distract her for she was crying and her eyes widened with fear and anguish.

I led the child to an easel I had set up before the bay window in the dining room. I encouraged her to use the brushes and jars of paint.

As the paint clung to the paper, forming bright patterns, the little girl began to smile. Her tears dried on her cheeks.

Watching this transformation, I knew I should try something like this on myself.

I prayed simply, "Dear Lord, please help me find something pleasing to do."

A few days later a woman I'd met at church called me and asked if I could help with arts and crafts at Bible school.

I said I'd be glad to. Not only did I help at Bible school, but I volunteered to teach a Sunday school class on a permanent basis.

I enjoyed the activities, the people I met and the feeling of usefulness lifted my spirit and my loneliness and depression left me never to return again!

Evelyn Witter is a free-lance writer from Milan, Illinois.

The Bible and Islam
by Rev. Bassam Madany
($4.95 Canada / $3.95 U.S.). How to relate the gospel relevantly to the Muslim heart and mind. Also available — essays on Understanding the Middle East ($1.50).
Write:
The Back to God Hour
P.O. Box 5070
Burlington, ON
L7R 3Y8

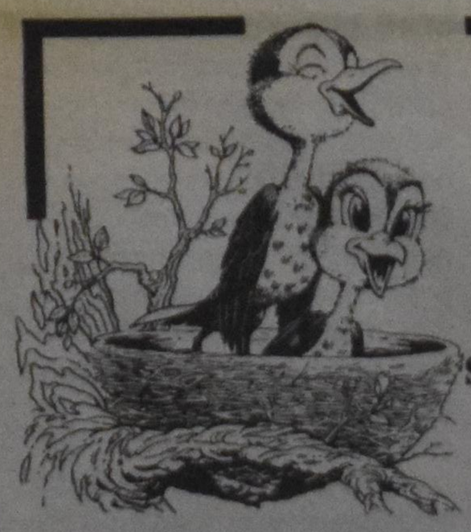
Kerkdiensten op cassette in de Nederlandse taal
U kunt zich nu abonneren op deze prekendienst, b.v.:
a) één cassette iedere week;
b) twee cassettes maandelijks;
c) één cassette maandelijks.

Prijs $3,00 per cassette
($1,50 extra als u de cassette wilt houden)

Voor inlichtingen schrijf naar:

Jack & Lenie Brouwer
27 Alpaca Drive
Scarborough, ON
M1J 2Z8
of bel (416) 431-7792

Luister naar het programma
ZINGEND GELOVEN
Elke Zaterdag, 8 uur 's morgens
CHIN FM 101



We love early birds!

Renew your C.C. subscription now!

Our Circulation Manager is at her job every day trying to keep our subscriptions up to date. We spend thousands of dollars each year in postage sending out renewal notices, reminders, etc. To top it off, Canada Post charges us an extra fee for using the handy business-reply envelopes we make available. **This means that in order to get a subscription renewed we have to pay close to $1.00 in postage alone!**

The computer label on your *Calvinist Contact* copy shows the month in which your subscription is due. If your label shows that your subscription is due one, two or three months from now, *kindly consider sending us the renewal fee ahead of time.* This way, you will be assured that C.C. will be coming to you regularly, as well as saving us time and postage expenses!

Be an early bird! We appreciate your co-operation. Please use the coupon below when sending us your renewal fee.

Please renew my C.C. subscription for the period indicated:
☐ one-year renewal. Enclosed is $32.50 ($28.00 U.S.)
☐ two-year renewal. Enclosed is $60.00 ($51.00 U.S.)
☐ three-year renewal. Enclosed is $90.00 ($76.50 U.S.)

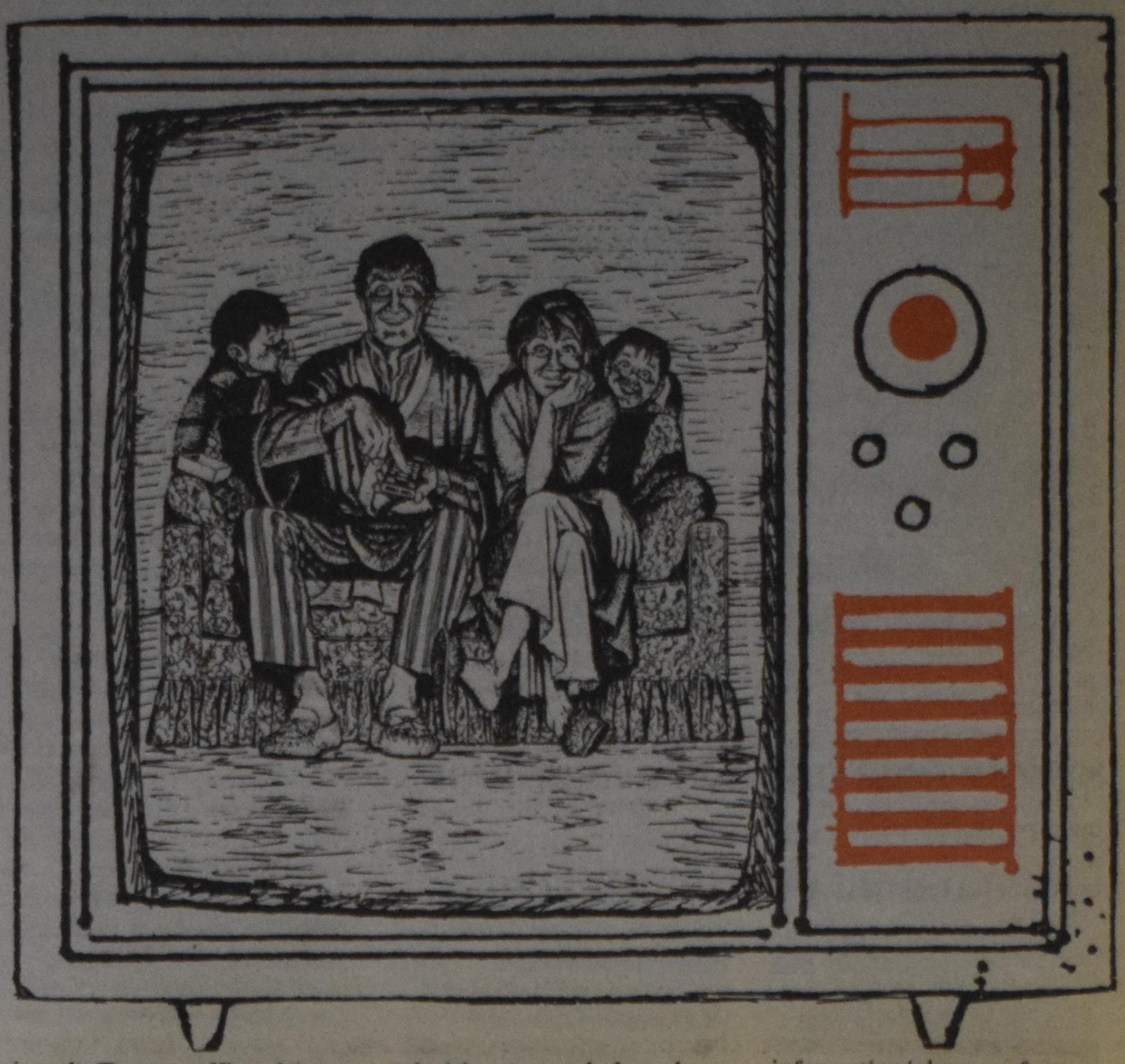
Name _____
Address _____
City/Town _____
Code _____

P.S. If possible, glue your label in this space, or enclose it.
Send to: **4-261 Martindale Rd., St. Catharines, ON L2W 1A1**

Making religious television work

Paul De Groot

Vision Television has now been beaming into Canadian homes for two years. How effective have Canada's "religious communities" been in using "religious television"? Some of them evangelize, some inform. What should *they do? What* could *they do to most effectively reach their constituents?*



The first answer in many people's mind *is* evangelism: use television to get into the living rooms of our secular culture and reach people for God.

That's the wrong answer.

It's the quick answer because that's the main way television has been used so far. But anyone who puts evangelism resources into television is wasting them, because of overwhelming evidence that television evangelism, at least in its current form, is very ineffective.

Consider this evidence culled from a variety of sociological studies over the years:

1. Most of the people who watch religious television are already "religious."

2. Of the new people brought into religious communities, only a tiny proportion — about three per cent — credit television for their conversion.

3. By far the most effective evangelists are people's friends and families. More than three-quarters of all the new members of religious communities credit a friend or relative for introducing them to organized religion.

4. The viewership for religious television has dropped dramatically in the last three decades, even faster than church attendance.

There are far more pressing problems which religious communities face than a lack of evangelism. A lack of evangelism is, unquestionably, a serious problem. But without evangelists, evangelism is not possible, and the fact is that most of us are poorly equipped for evangelism. We prefer to let television do it, pretending that buying scripts, actors, shows and cameras will get us off the hook and let us ignore the real nuts and bolts of communicating the Gospel — through personal example, sharing and giving of ourselves.

Getting to the grassroots

This is not to say that television is ineffective. Used properly it can be a very powerful tool. I would like to identify three particularly pressing needs in religious communities which can be met through television. Putting money into these areas will bring far more positive results than yet another televangelist.

There is a serious gap between the leadership and the pews in many churches. While many people may participate actively in their congregation and may feel that their congregation is a source of spiritual and personal growth, few people say the same about denominational programs.

In many churches, as well, some of the most pressing contemporary issues are dealt with by small committees. A small committee can respond relatively quickly to an issue and bring a denomination's best minds to bear on a problem. But the committee's debate, in some cases as important as its conclusions, may never be visible to the larger church community. Furthermore, even its conclusions may never be disseminated beyond a relatively small group of people such as those who attend a national synod or assembly, or the even smaller group who reads, a year or so later, the proceedings of that assembly.

In most cases, the best one can hope is that a denominational magazine will produce an adequate summary of the results. Unfortunately, few denominational magazines are timely enough to alert people to a debate before it is over. By the time conclusions are concrete enough for publication, it is no longer possible to contribute to or participate in the debate. One must instead write angry letters to the editor opposing the conclusions.

Again, church leaders are often called on by modern media to respond within minutes to a major event of some kind. They must respond without the benefit of consultation with their church constituency. Often the only reaction which members of the church community see is that which is published or televised by secular media. Such statements are often boiled down versions of what was said, with any possibly ambiguous nuances removed. Rather than report something which he or she does not understand (although it may be perfectly understandable to readers or viewers who are members of the religious communities in question), a good reporter often leaves it out entirely.

Church-sponsored television offers an effective antidote to the leadership-grassroots gap. Take the following possibilities:

Scenario 1: Getting to know your church

Every Friday morning, two people roll a television camera into the Toronto office of the president of the Free Baptist Church of Canada (a fictitious entity, I hope). A freelance make-up artist, hired for an hour a week, drops by to make the leader presentable.

Two or three television lights permanently mounted on the wall of the office are flicked on. One of the television technicians, an audio expert, hooks up a clip-on mike. The other, a camera person, lines up the shot. The church leader pulls out a script and tells the camera what he or she has been doing for the last week.

> ***"Often the only reaction which members of the church community see is that which is published or televised by secular media."***

It may be a story about a trip to a distant location. It may be an account of a crisis faced by a particular church agency. It may be a devotional message. Another member of the church — a visiting cleric, an active lay person, a top staff member — may be part of the program. After 15 minutes, the church leader signs off, the lights are flicked off, the camera and tape machine are rolled out. The tape goes to a small editing room down the corridor, where a few titles are superimposed, some graphics or other art may be inserted, or clips of the church leader's trip are plugged in.

Saturday morning, the show is broadcast. Many members of the church may flick on their televisions to watch. In each parish, one person has been designated to tape the show each week. In larger churches which already have VCRs, the show is automatically recorded.

The tape will be run at the church after the morning service, for those who missed it the day before, and will be placed in the church library for permanent reference and access.

The cost of this program? A few thousand to train existing staff to run the equipment. A few thousand for a consultant to set up the lights, train the moderator to speak on camera, and provide other advice in the early stages of development. The make-up person, if not on staff, takes another $50 a week. The camera and tape machine, which can be used for many hours each week on other programs, might cost $10,000. After initial costs of perhaps $20,000, the weekly production cost could be as low as $500.

In short, it's a quick and dirty kind of television. There are no spinning graphics, no grand orchestral introduction, no snappy commercials, no fancy cutaways and no car chases. But people across the country know what their church is doing, and much of the cost of distributing this information is borne, a few dollars at a time, by the parishes which buy the tape on which they record the program.

There are still transmission costs of course. Transmission costs would depend on the size of the church and the frequeny of broadcasts, but would probably range, under Vision's current rate structure, from $100,000 to $150,000 a year.

That is expensive, but its effect on a church could be well worth the cost. Compared with sending the moderator across the country to meet every member of the denomination once a year (once a week, as on television, would be impossible), it's a bargain.

Scenario 2: Making problems visible

It's budget time at the Free Baptist Church of Canada, and denominational officials are tearing their hair out. The church wants to launch a major fund-raising drive to create an endowment. The interest from the money will be lent to new, struggling churches, many of them ethnic in composition. Pensions will be raised and given a firmer foundation. Some of the money will also go to upgrade the church seminary's facilities, including a new library. Other money will provide a permanent source of scholarship funds for Third World students.

But church leaders know that these needs are not as immediate to many churches as a new piano or a paved parking lot. Many churches will object, say salaries at headquarters are too high, and refuse to pay part of their new assessment. Expensive campaign materials

FEATURE

for the fund-raising drive may languish in a closet in the pastor's study because he never had the courage to ask someone to take on the thankless chore of soliciting pledges.

A video is commissioned. It shows vibrant new religious communities overwhelmingly grateful to the Free Baptists for their past support, but struggling because their pastors are inadequately trained and must support themselves by driving a taxi. Rental of church facilities drains most of their income. The video shows aged members of the church, loyal workers for decades, who share some of their richest memories but complain about the high price of the dog food they eat for breakfast, lunch and dinner. It shows bright young students eager to be equipped and to equip others for ministry, crammed into leaky portable classrooms on a muddy lot. It shows talented Third World leaders unable to realize their potential as religious resources for their people because of family obligations. Each week, on the moderator's program, reference is made to the fund-raising drive and people are urged to contact their pastor or congregational fund-raiser for more information about how they can contribute.

Scenario 3: Time out

The moderator of the Free Baptist Church is told his ratings are down, and to take a break for a few weeks. Instead of the moderator, the weekly time slot is turned over to each of the church's main departments: administration, evangelism, theology, publications, social action and education. Each week the head of a department hosts a brief overview of the department's personnel, its activities, current priorities, and problems.

Scenario 4: Inside information

The Free Baptist Church is holding its annual assembly in Saskatoon. Delegates from across the country have come to discuss women in church offices.

The issue is a hot one, dominating the pages of the denominational magazine. For some inexplicable reason, however, CBC television and the *Toronto Star* have elected not to send a team of reporters to this momentous event. How will members of the church in eastern Ontario find out what happened?

They could wait a month or even two until the denominational magazine carries the complete text of the debate and resolutions. They could ask their regional delegate to the assembly to visit each of 35 churches in his area over the next few weeks to relate what happened. They could listen to Aunt Minnie's report of what a cousin of hers in Saskatoon said happened, with all the probability that the report is coloured by Aunt Minnie's notorious feminism.

Or, they could turn on the television each night where the church has arranged a special 30-minute segment to be broadcast each day, summarizing the main events, bringing them to church members across the country with an immediacy unmatched by any other medium.

Feeding the flock

Such programs can do much to build denominations into genuine communities of faith. In a country as thinly populated as Canada, where many congregations operate in isolation from others in their denomination, television can be a powerful way to link the centre of the church to its distant parts, and the distant parts to each other. Although some have said that the cost of participating in television production is too high, and robs valuable resources from other programs, it is just as likely that the money put into television could actually be used by other programs to enhance their visibility and their funding base.

A second area in which there is a crying need is adult education. Most of us "graduate" from Sunday school and from then on our formal religious education consists of listening to sermons, one of the least effective educational techniques known, even when the listeners are awake.

There is no reason that, over the 50 or so years of one's life remaining after Sunday school, one cannot acquire a solid foundation in a host of spiritual areas, ranging from Greek and Hebrew to mystical spirituality. There is no reason that these should be reserved for seminarians or religious zealots.

The reality, however, is that many of us are woefully ignorant, even of the Bible. Our knowledge of the faith often consists of theological rumours, a few Sunday school tidbits, and popular misconceptions, mixed with some convenient or handy assumptions.

> ***"The reality, however, is that many of us are woefully ignorant, even of the Bible."***

Virtually the whole gamut of the Christian life is open to a more deliberate and well-planned approach. The popularity of videotape ensures that programs will never be "wasted." They can be disseminated quickly, broadly and cheaply, through a combination of direct broadcast and taping.

The best minds of the churches can be tapped and their words or thoughts supplemented by graphics and examples. Television can easily produce the video equivalent of an anthology — a book containing the work of several writers — with a host and clips of interviews with others.

Concepts which cry out for illustration — such as church history and liturgy — can be taught very effectively through television.

Churches which emphasize theology can make theological awareness a living reality among all of their members.

Those which emphasize liturgy can use the medium to bring the beauty, symbolism and meaning of liturgy into the daily awareness of every member. Rather than being mere parroters of litany, church members could then extract the maximum value from liturgy. They would also be more open to liturgical innovation, less inclined to view any change, however meaningful, as departure from the Good Old Days.

Some of the practical necessities of running a church — effective Sunday school programs, competent musicianship, stimulating youth programs — are often highly dependent on the skills of one or two individuals in a congregation. They have enough work keeping their programs going, and little time to train others in their place. If they leave, burn out or die, a once-successful program can disappear entirely. Television could be a powerful medium for training new leaders in these areas and for honing the skills of experienced people.

Finally, Bible studies could be substantially enhanced by the use of video. Not only could effective teachers be used as the core of a video teaching program, but geographic settings, tools, instruments, places, plants and animals, demonstrations and other graphic elements can be incorporated into a video.

> ***"We in the media have a tendency to contact religious communities only in time of crisis."***

One can argue that books can do all of this, and cheaper. But as efficient as books are for disseminating information, they are not equally effective with all people, and they are not as effective as video in conveying atmosphere, shape, or relationships, for example. The idea is not to supplant books with video, but to use each medium for the purpose for which it is best suited. The production of thousands of books on every religious topic over the last century has still left churches with a largely ignorant and passive membership.

As a writer and avid reader I have no difficulty defending the role of literature, but as one disturbed by the low level of faith awareness in religious communities in spite of all the literature available, I must accept that more literature will probably not solve the problem.

Telling our own story

As one involved in the secular media, I am acutely aware of its defects in recording the activities and spirit of religious communities. There certainly is something to be said for having a theoretically dispassionate observer decide what is news and what is not, what is valid and what is false, what is interesting and what is dull.

But the conventions of the media — the need to maintain reader or viewer interest, limitations of space and broadcast time, to name some obvious ones — make it impossible for the media to adequately reflect the everyday life of religious communities, or any other communities, for that matter. As my editor said once, how long would a newspaper last if it printed, as its lead story everyday, the real truth: Most Canadians Had a Reasonably Good Day Yesterday.

There comes a time when communities must tell their own stories. We in the media have a tendency to contact religious communities only in times of crisis. Most Canadians can tell you that Sikhs are a religious minority fighting for national status in India. Very few have a clue as to what a Sikh religious service is like however, even though these weekly events are at least as important to Sikh life in Canada as the latest news from Amritsar.

Television thus can enhance our awareness of other religious communities, giving them a chance to state their case in their own terms and us an opportunity to deal, relatively directly, with them.

Because network programming like Vision TV is "open" to anyone who wants to watch and not limited to the religious communities which produce the programs, this medium can also provide religious communities with resources far beyond those which they possess.

Reformed communities which pride themselves on their theological scholarship can make this gift available not only to their own people, but to other Christians where the theological tradition is weak.

Catholic communities, in the process of deepening the sacramental awareness of their own people, might expose Protestants to the theological and spiritual awareness of their sacramental theology.

When the United Church acquaints its own members to its long social gospel tradition, it may awake other Christians to the links between Scripture and social justice.

In short, there are many reasons for religious communities to welcome religious television. While the traditional evangelistic thrust of this medium might be a prime objective, churches should not let the fact that the medium has been used in this way in the past dictate their future use of it.

Television can be a powerful medium for solving some of the most pressing problems facing religious communities today, including congregational isolationism, out-of-touch leadership, poorly-equipped lay members, under-funded programs, and thinly-spread resources.

If Canada's religious communities can use the medium effectively to get in touch with themselves, their ability to speak to the world, through television and through the lives of their members, will be greatly enhanced.

Paul De Grooi writes for the Edmonton Journal. *He is the former religion editor for that paper.*

Thank you, God, for the harvest

Marian Van Til

Thanksgiving Day always seems to creep up on me, making what seems like a sudden appearance. Maybe that's because even after having lived in Canada for 15 years (and now living in the States again) I never quite adjusted to Thanksgiving not being at the end of November.

I acknowledge, however, that early October is the ideal time to set aside a day to give thanks for the harvest — something the city dwellers among us probably wouldn't give much thought to were it not for that holiday.

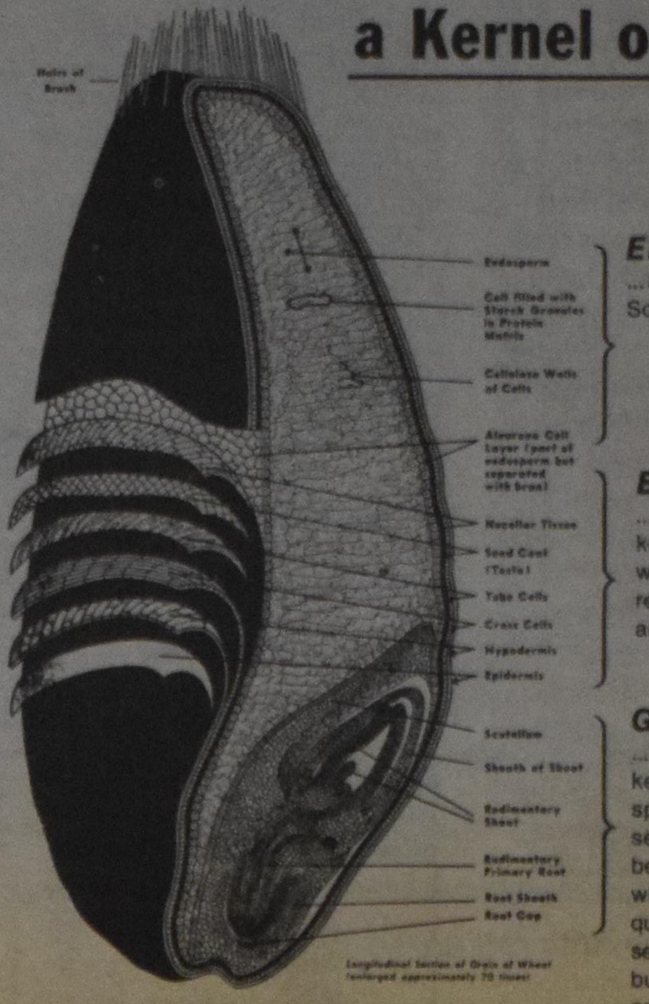
The countryside confirms the wisdom of such a pause for thanksgiving: vestiges of corn and wheat fields (nibbled at dusk by a deer here or there, or sometimes invaded by south-bound Canada geese) greet eager week-end travellers; grape vines, still green and only recently loaded with clustered fruit, grab the attention of passers-by like orderly sentries saluting the crisp air; apple orchards add colour and a sweet pungency to the air.

Such luscious assaults on the senses (crowned by stopping to take a cool swig of grape juice or to bite crunchily into an Empire) make one hardly able to contain his or her praise to the Lord of Harvest.

Such scenes at Thanksgiving time always urge me to look a little closer: get the binoculars, take the camera; pore over that vine, taste that stalk, break open that kernel. And for a day — no, for a whole season and more — thank God for the wonders he has wrought; but (it's unavoidable) cry out for mercy, too, for too often having ignored, defiled or destroyed those mighty works.

The illustration on this page is calculated to evoke thanksgiving; and wonder. This single, unpretentious kernel of wheat eloquently demonstrates that nothing God made is "simple." That realization makes it hard to take that kernel and *all* God's goodness, in Creation and in Jesus Christ, for granted. And it makes it hard to neglect Thanksgiving Day.

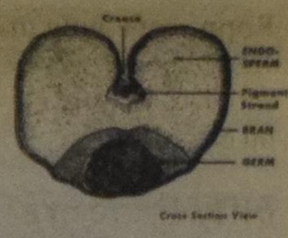
a Kernel of Wheat



ENDOSPERM
... about 83% of the kernel
Source of white flour.

BRAN
... about 14½ % of the kernel. Included in whole wheat flour but more often removed and used in animal or poultry feed.

GERM
... about 2½ % of the kernel. The embryo or sprouting section of the seed, usually separated because it contains fat which limits the keeping quality of flours. Available separately as human food, but usually added to animal or poultry feed.



"Power From On High"

FIFTH ANNUAL

HOLY SPIRIT CONFERENCE

★★

ALL DAY, SAT. NOV. 3, 1990

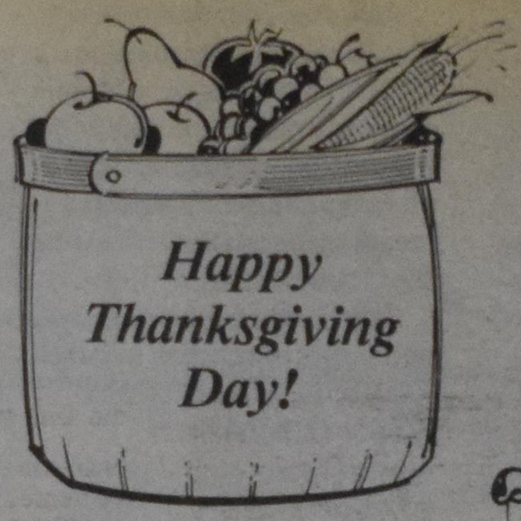
In the beautiful

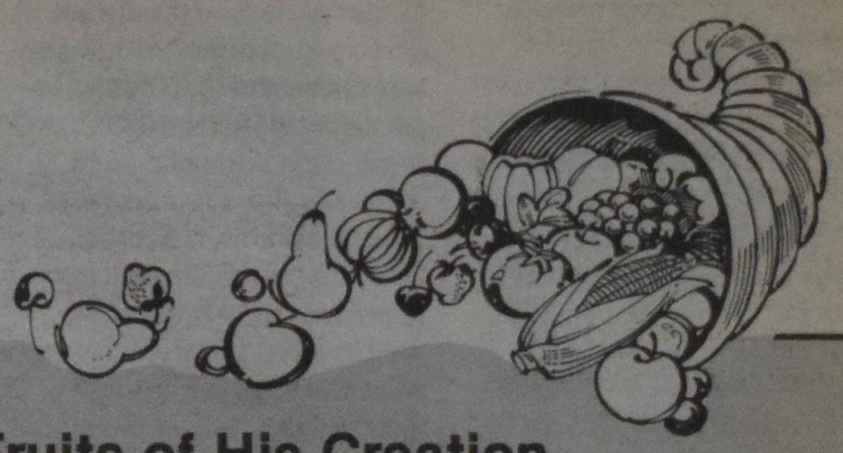
KENNEDY ROAD TABERNACLE
141 KENNEDY ROAD NORTH
(just a few miles north of the 401)
BRAMPTON, ONTARIO, CANADA

A WHOLE DAY OF WORKSHOPS, PRAISE, WORSHIP, AND DYNAMIC TEACHING ENDING WITH SPECIAL EVENING WORSHIP SERVICE

REGISTRATION $20 PER PERSON (NOT INCL. MEALS)
(REGISTRATION STARTS AT 9 AM)

A Christian Communications Centre conference
For more information call (416) 890-3222





For the Fruits of His Creation

For the fruits of his creation, thanks be to God.
For his gifts to every nation, thanks be to God.
For the plowing, sowing, reaping,
silent growth while we are sleeping,
future needs in earth's safe-keeping, thanks be to God.

In the just reward of labour, God's will be done.
In the help we give our neighbor, God's will be done.
In our world-wide task of caring
for the hungry and despairing,
in the harvests we are sharing, God's will be done.

For the harvests of the Spirit, thanks be to God.
For the good we all inherit, thanks be to God.
For the wonders that astound us,
for the truths that still confound us,
most of all that love has found us, thanks be to God.

Fred Pratt Green
(©1970, Hope Publishing Co., Carol Stream, Ill.
All rights reserved. Used by permission.)

Education

Elementary students in Nigeria learn to be 'salt' and 'light'

Jack Beeksma

JOS, Nigeria — If Christ commands his followers to be "salt" and "light" in this world, one of the places to practically work out that command is in Christian schools. Christian teachers face a challenge to instil in their students the desire to help others less fortunate than themselves and to urge students to look beyond themselves and their own experiences.

Hillcrest School in Jos, Nigeria, where I teach fifth grade, is largely supported by mission dollars from overseas and is staffed almost exclusively by North American missionary teachers. Although the stated primary purpose of Hillcrest is to meet the needs of children of missionaries serving in Nigeria, the number of missionary kids, or "MKs," has shrunk to roughly one-third of the student body at Hillcrest. The other two-thirds are other expatriates and Nigerians.

No matter what their backgrounds, however, many of these students have never seen the appalling conditions of a Nigerian government school. So I decided to take my fifth grade social studies class to visit a primary and a junior secondary school in the town or Ropp, a one-hour drive from Jos. The field trip was the capstone of our 12-week unit on Nigeria.

Fifty-three in a classroom

Shiekar Kumbur, a fine Nigerian Christian friend of mine and a teacher at Ropp Junior Secondary School, was willing to be a liaison between myself and the Ropp schools. Shiekar obtained permission from the principals of the two Ropp schools. Upon arrival I was taken to meet the principal of Ropp Primary School. He led us to their first grade class where we were surprised at what we saw.

A class of 30 children sat on a bare cement floor because they had no chairs. They didn't have much furniture, no bulletin boards, only bare walls that needed paint. The blackboard was merely a raised piece of concrete which had been painted black. The children had no paper, pencils, or notebooks and had to write on the floor with bits of stone or chalk. The ceiling tiles were broken or completely missing, and wasps flew freely around the classroom.

This scene was repeated, with only minor changes, in other classrooms we visited in both the primary and the secondary schools. Most classes were overcrowded, especially one third grade room packed with 53 children. Even though most subjects are taught in English, there was a low level of English comprehension. When I asked one fourth grade boy if he enjoyed going to Ropp he looked at me with a blank expression and said, "Ba English," which means "I don't speak English."

'Adopt-a-Ropp'

There was also no playground for the children; not even balls to play with. Outside, there was no drinking fountain or any other form of purified water, only plastic dishpans full of dirty water placed at various locations around the school. And although the Ropp schools are located right beside some power lines, they have been unable to tap into this power source and so the school has no electricity.

Many of the students are children of subsistence farmers in the area, who have no means of paying tuition no matter how low the cost. As in any society, but particularly in Nigeria, money talks. The poor, consequently, are a powerless group.

When we returned to Hillcrest, I talked to my students about what we had seen, and then we discussed how we could help. The "Adopt-a-Ropp" program was hatched, and letters were written to parents explaining the program.

Hillcrest students have responded beautifully by donating clothing, books and shoes. One boy even gave up his frisbee. The Hillcrest students realize that they have very much to give and that Ropp has very acute needs. My class learned a valuable lesson — that Christ calls his followers to care about others who might be outside of our immediate situation.

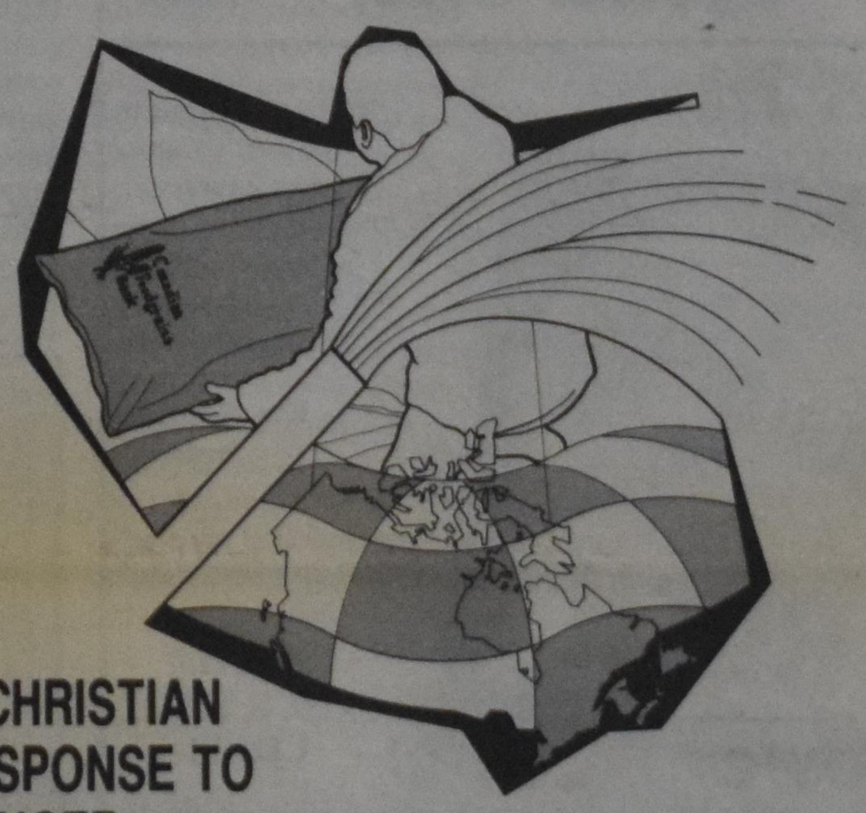
Jack Beeksma teaches at Hillcrest School, Jos, Nigeria.

Add spice to your life!

(Canadian Scene) — Spices add zest to our food and thanks to Canada's cultural mosaic, all of us have come to learn more about these food enhancers.

According to Statistics Canada, a wide selection of spices was imported last year. In 1989, Canadians purchased almost 103,000 kilograms of crushed or ground cinnamon, almost 104,000 kgs of cloves, a little over 200,000 kgs of nutmeg and 2,000,000 kgs of ginger.

GRAIN DRIVE 90-91



A CHRISTIAN RESPONSE TO HUNGER

Images of multiplied blessings are common in the Bible. The parable of the talents speaks of 10 fold increases. One hundred fold growth is recognized in the parable of the sower. The generosity of one young boy resulted in the feeding of the 5000.

The **Canadian Foodgrains Bank** is a charitable inter-church agency dedicated to assisting its ten church partners respond to the food needs of the Third World. Gifts of Canadian grain and cash are used for emergency relief as well as for food-for-work rehabilitation projects. The **Canadian International Development Agency** (CIDA) generously matches our food-aid program expenditures on a three to one basis.

The **Canadian Foodgrains Bank** is seeking 15,000 MT in donated foodgrains for 1990/91. These grain donations, plus cash donations and the contribution of **CIDA,** will allow Foodgrains Bank partners to respond to urgent food needs in **Angola, Sudan, Ethiopia, Nicaragua, Haiti** and other food deficit countries.

"He who provides seed for sowing . . . will multiply it and swell the harvest of your benevolence, and you will always be rich enough to be generous." II Cor. 9:10 (NEB)

Designate your contribution to the account of
Christian Reformed World Relief Committee of Canada

Canadian Foodgrains Bank
A Christian Response to Hunger

For more information about how to make a grain or other donation, or to be involved in a grain drive, please phone or write:

CANADIAN FOODGRAINS BANK
Box 767
Winnipeg, MB R3C 2L4

Toll Free Number: 1-800-665-0377
Local: (204) 944-1993
FAX: (204) 943-2597

Media

Radio broadcasts target U.S. troops — but with different messages

PERSIAN GULF (EP) — U.S. troops in the Persian Gulf area and Saudi Arabia are the target of radio broadcasts — but with very different messages and intentions.

One organization, The Voice of Hope, a Christian radio ministry based in California, plans to broadcast special live radio programs as part of its "Operation Hope for the Persian Gulf" effort. The three-hour live program will feature news and entertainment, special live phone callers from the U.S. and high profile hosts, weather reports, and a special hometown profile featured to provide a daily contact with the U.S. and its people.

One feature will be special recorded personal greetings from individuals in the U.S. with friends and relatives stationed in the troubled Middle East area.

Another broadcast aimed at U.S. soldiers isn't intended to bolster confidence or encourage them, however. "Baghdad Bruce," a propaganda broadcaster, has been compared to Tokyo Rose and Hanoi Hannah of earlier conflicts, who broadcast radio messages intended to discourage U.S. troops.

Baghdad Bruce needs to brush up on his English grammar skills, say listeners, before he will be able to do any serious damage to U.S. troops. So far, he has only succeeded in amusing them. "To the American soldier in the Saudi Desert, ask your friends what happened in Vietnam. The American soldier captured are still lost in Vietnam after they had been eaten by worms," the male announcer says. The messages are taped with violin music which sounds like it came from a bad Western movie, one listener said. At the close of the message, Baghdad Bruce says, "Thanks a lot for our attention."

Mega-letter from home

Radio announcers with Voice of Hope will be taken a bit more seriously than Baghdad Bruce when they broadcast their program, called "Desert Hope," into the area. The program "is a magazine format with an emphasis on music," explained Don Otis, Vice President of High Adventure. "We'll also address some of the critical realities such as fear, anxiety, loneliness, and feelings of isolation and abandonment which military personnel in the field usually experience."

Also a part of Operation Hope is a "Mega Letter from Home" project. "We're initiating a companion effort to get people to sign a special 'Mega letter from home,' which will be personally delivered with signatures of thousands of caring people in the U.S.," Otis said.

Staff at Voice of Hope stationed in the Middle East have experienced some hostility there. The facilities have been shelled on several occasions, and there was a terrorist attack in 1985 in which five people were killed. "We know what it's like to live and work in life threatening situations," Otis, who has lived in the Middle East, said. "We have empathy with our service men and women in this current crisis and we know how to share hope."

James Ward's new album available

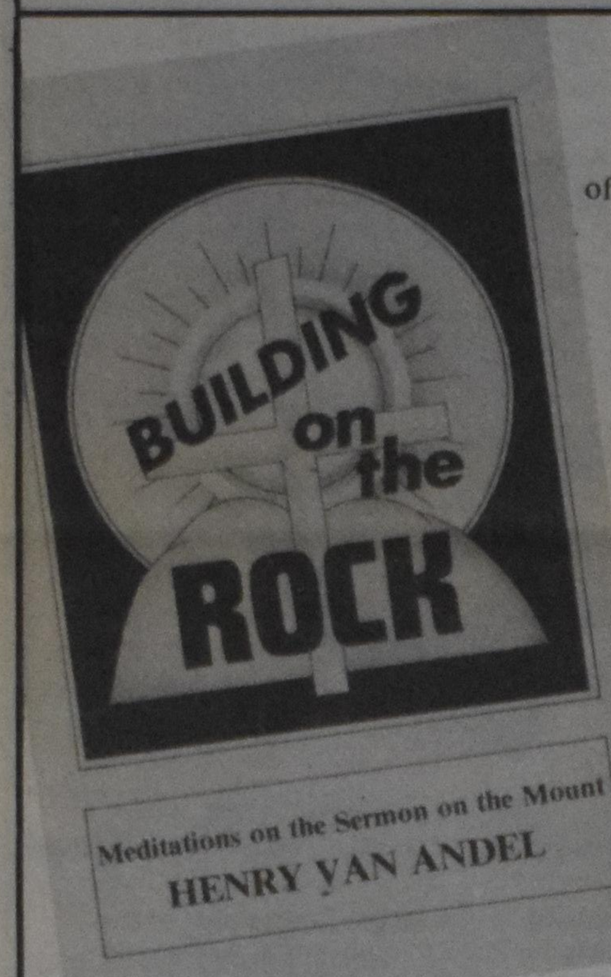
Over All The World is a 12-song record recently released by James Ward aimed directly at the youth convention market. This explains the variety of song styles but also makes *OATW* a typical James Ward release, ever changing in a cross-cultural mode relying on rhythm and blues, jazz ideas mixed in ethnic flavours and an appreciation for classic rock 'n roll.

Over All The World is uptempo compared to Ward's prior emotional release "Blue Believer." And, *OATW* includes two engaging rap tunes: "Love Command" (10 Commandments) and "Holy Books" (OT and NT books recited in order).

Ward's band, "The Attitude," includes sax, guitar, bass, keyboards, percussion and vocals.

The record is available from:
Music Anno Domini
Spring Arbor Distributors
Box 7465
Grand Rapids, MI 49510
(800) 521-4340 or (616) 241-3787.

coupon **Special Offer** coupon



"His meditations in *Calvinist Contact* were an expression of both his love for the Scriptures and his desire to convey true spirituality to the readers."
— **Rev. Bastiaan Nederlof**

OBTAIN YOUR FREE COPY!

Make someone a subscriber and we will send you this book!

Please enter the following subscription:
Name: _____
Address: _____
City: _____
Prov./State: _____
Code: _____

I enclose $32.50 ($28.00 U.S.)

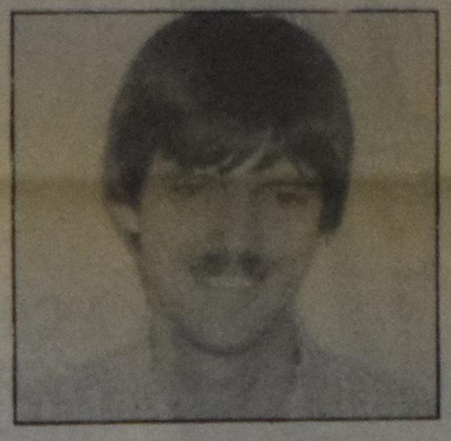
NOTE: a) Offer not valid for subscription renewals.
b) Cheque must be enclosed

Please send book to:

Name: _____
Address: _____
City: _____
Prov./State: _____
Code: _____

Mail this coupon with your payment to:
Calvinist Contact
4-261 Martindale Rd.,
St. Catharines, ON L2W 1A1

coupon **Special Offer** coupon



Praying the news

Syd Hielema

It's commonly believed that the massive amount of dramatic news which we all take in makes us feel numb, overloaded and passively helpless. No doubt such reactions are fairly common, but there's one area in which that belief is definitely not true.

I've noticed that in church services and in small group Bible studies participants demonstrate their involvement with the news by regularly raising particular news stories as prayer concerns. Natural disasters, political turmoil, and — most recently — tense military stand-offs are all brought by the people of God before his throne.

Nothing about the news media itself encourages such prayer, for the news is presented too rationally to allow for prayer. News analysts love to pinpoint the underlying causes of events, to psychoanalyze the major players on the world stage and to then predict how things might turn out. Thus, as the waiting game continues in the Middle East, we are treated to a new round of possibilities every couple of days: if the soldiers do A, then the Natives will respond with B, and C will result. Each analyst has his or her own set of probabilities worked out based on a certain understanding of the facts, totally ignorant of another fact: that in my home, church and Bible study we are praying about these matters.

Written in stone?

But does it really matter? I must confess that at times I find it hard to pray the news. When those news analysts appear to have everything so logically figured out, there isn't much room left for prayer. At those times I wish we had one news analyst who had the courage and vision to write like some of the Old Testament writers. I wonder what he or she would write. Would it be "and then the Lord sent Saddam Hussein to challenge the godless arrogance of the Western imperialistic powers" or "God caused George Bush to rise up and put an end to the ruthless injustices of ...?"

The Old Testament writers were convinced that God had his powerful finger involved in all the news events of the day, and they realized that he could use anyone, even the most despicable ruler imaginable — to accomplish his purposes. The trouble is, of course, that in our day it's awfully presumptuous for anyone to decide for the rest of us just what God's role is in world history. Nice try, but Old Testament-style news writers won't solve the problem.

But they can help us in other ways. They remind us that God is involved in everything that happens in this world. While our news headlines belong to the George Bushes and Saddam Husseins, we can trust that out of the spotlight there are Josephs in prison, Rahabs on the city wall and slave girls of Naamans who will play a crucial role in furthering the purposes of God (or have already done so silently).

We can trust that he might be using all sorts of intangible factors like the weather, "chance" encounters or other "coincidences." Thus we can trust that our prayers about events whose outcomes seem hopelessly written in stone are appropriate and necessary.

Syd Hielema studies at the Toronto School of Theology.

Photo: David Van Dyke

Peter and Marja are IN

Dear P & M:

Would you please give us some advice on handling disappointments in our family. With respect to one of our children, we are wondering how to love the sinner and not the sin?

More specifically, if a loved one is living common law do we go to their place or only invite them to ours? We feel that when we go to them it might show we don't find their living together so sinful. A baby in the picture, our grandchild, makes it even more confusing.

We just can't understand why these kinds of situations are becoming more common in our church family. We know that we are sinners too, but shouldn't we at least be trying to live a Christ-like life?

How can we cope with all of this?

Dear Disappointed Parents:

The biggest complaint against Jesus was that he entered into the house of sinners. The Lord showed us that you CAN love someone without condoning what they do. In your case, too, you should visit this couple and welcome them into your home. You never know how the Lord will work in their lives through people who continue to show them love. Someday they may see things differently and marry. If you've loved them through the years there will be less bridges to rebuild.

Your grandchild is an innocent victim of his parents' sinful lifestyle. He really is your grandchild and he really needs your total love, acceptance and joyful pride.

The higher incidence of common law marriages are due to many factors. The high divorce rates have scared many young couples into "trial marriages" or living together without long-term commitments. Poor Christian marriages characterized by anger, lack of communication and disrespect also make our youth cautious about getting married themselves. And, of course, our modern culture constantly presents common-law marriage as a viable option.

With you, we also lament the increased incidence of such situations in our churches. It reminds us of the days when the Israelites were tempted by their cultural milieu after they settled in the promised land. At that time God had to warn the people to live according to his ways. Similarly, all we can do is keep pointing people to the Lord and try to hang on to them with genuine love and constant prayer.

We cope with hope. We hope that we've raised our children the right way and we hope for the day that they will marry in the Lord. In between those two hopes we work on our own lives so that our spouses and our children are encouraged and blessed by our close walk with the Lord.

Dear P & M:

When my wife and I were making plans to marry 30 years ago, we discussed adopting children versus having our own. The idea was so we could provide a home for some children who might otherwise not have had that opportunity.

My wife did not feel comfortable with this, so we proceeded to have children the conventional way. Now four children later (two are married) the question comes back to haunt me again. Should I talk to my children about not having children?

We now know that unless we do something to slow the population explosion this world will not be able to sustain the pressure. There will be shortages of food and shelter. Pollution can never be brought under control.

Judging by the birthrate, we Reformed people seem to give little thought to this. And I cannot help this, but I think especially our ministers don't take it seriously. (It must have something to do with child allowances.)

I would prefer my children would opt for adoption, but who am I to talk? What is your opinion?

Dear Zero Population Growth:

You are free to express your opinions to your children. But don't be surprised if they already know your concerns about the stress that our bulging population puts on our world. After all, you have probably imparted your values to them through various comments and observations over the years.

At the same time you may not *impose* your views on them. Concern about the population is only one factor in family planning, as you yourself discovered 30 years ago. Furthermore, not everyone is equipped or even inclined to be an adoptive parent. The waiting lists for infants are distressingly long and Third World adoptions are complicated by kilometers of red tape. Older and special-needs children come with painful stories and heavy demands. No one should idealize adoption and point an accusing finger at any young couple for conceiving children.

The average family today is much smaller than previously. Ironically, the number of children you had is considered a large family today. You can relax and enjoy each grandchild as he or she arrives, trusting that your married children will make responsible decisions on the basis of all the information that is available to them from a variety of sources, including you.

We appreciate your letter for raising our awareness. For all the reasons you mention we do need to slow the world's population growth. But you go too far when you centre out Reformed pastors. There are easier ways to make a few hundred dollars a year than having children and we can't imagine any minister deciding to have that additional child as a way of getting a raise!

Thirty years ago you already held these views. In all fairness to the large Reformed families that you've also put in the spotlight, it was only 30 years ago that birth control methods became more reliable and global concerns, like the Cuban missile crisis of the early '60s, became a consideration in family planning.

When all has been said and done responsibly, we simply have to trust the Lord and celebrate his goodness. When trust and celebration characterize a family, regardless of size or biological make-up, parents and children can fearlessly move into the future with hope and joy. And that holds true for grandparents, too.

Study finds paradox in American view of family

GLENDALE, Calif. (EP) — When it comes to family life, Americans present a paradox. That's the conclusion of *The Church Today: Insightful Statistics and Commentary,* a new report released by the Barna Research Group. The study found that while Americans strive to retain some of the traditional concepts of family, few actually have the "old fashioned" family life they desire.

The report reveals that opinions about family life today vary from person to person, and that people's opinions and actions are not always consistent.

Quality vs. quantity

Two-thirds (65 per cent) of adults questioned said they believe it does not matter how much time a parent spends with his or her child, but that what counts is how well the time spent is used. Also, 79 per cent of adults feel that most parents do not spend enough time teaching their children proper values, and 70 per cent believe that parents today are less willing to discipline their children than were parents of previous generations.

Religion has been very helpful in their family life, say 59 per cent of adults. However, only 30 per cent say churches are very sensitive to the needs and difficulties of today's family.

Seven of 10 adults (70 per cent) feel it is better for parents to get divorced if their marriage is not working than to keep a marriage intact for the sake of the children. However, 51 per cent of adults said they believe getting a divorce should be made more difficult than it is now.

Women with young children should not work outside the home unless it is absolutely necessary, say 54 per cent of those polled, yet a majority say that in today's world women must often hold jobs to make ends meet.

A conflict between action and beliefs was found in the study of time spent with children. Americans agree in principle that parents need to be more willing to discipline their children, and spend more time teaching them proper values. Yet parents often do not spend time with their children. The study found that 54 per cent of teenagers spend less than an hour a week talking with their mother about things that really matter to them, and 74 per cent spend less than an hour per week talking with their father about important subjects.

Efforts by churches

The report also found that despite efforts by many Christian churches to help traditional families thrive, most adults do not see the church as very sensitive to the needs of families. George Barna, president of the Barna Research Group, says this is often the result of antiquated views of family life.

"Many churches emphasize the importance of a traditional family life, and although many people claim to believe in this traditional approach, they do not act on these beliefs," Barna explained. "Because of this, they are uncomfortable with what the church is preaching."

Barna also noted that while many churches minister to traditional families, there are more and more non-traditional families in America, including single-parent households, unwed mothers, blended families, multi-generational households, and unmarried partners with children.

Admitting past sins

MOSCOW, U.S.S.R. (EP) — For the first time in 70 years, Soviet journalists are writing about religious oppression under Communist rule, according to *National and International Religious Report (NIRR). NIRR* quoted Moscow News, a weekly publication, which reported that between 1958 and 1988, nearly 3,000 Christians were banished to work camps or psychiatric institutions because of their unwillingness to abandon their faith. About two-thirds of them were Baptists, the *Moscow News* said.

CUSTOM HOMES ■ ADDITIONS ■ RENOVATIONS ■ PROJECT MANAGEMENT

ALPINE HOMES LTD.

"Quality Builders"

Marty van Engen
67 Watson Road South, Unit #7
R.R.#2, Guelph, Ontario N1H 6H8

George Elgersma
Phone: (519) 824-6185
Fax: 821-5218

Classified

Classified rates

Births $30.00
Marriages & Engagements . $35.00
Anniversaries $40.00
2-column anniversaries $80.00
Obituaries $40.00
Notes of thanks $30.00
Birthdays $30.00
All other one-column classified advertisements: $12.50 per column inch. NOTE: Minimum fee is $20.00. Letter under file number, $30.00 extra. Photos: $20.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.)
Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.

OBITUARIES
Obituaries should be composed as they are to appear in *Calvinist Contact*. A sheet with information sent by funeral homes is not acceptable since it leads to errors and confusion.
The $40.00 rate for obituaries covers any length up to six column inches. *Calvinist Contact* reserves the right to charge for additional column inches at the rate of $12.50 per column inch.

NEWLYWEDS
Non-subscribing newlyweds whose wedding announcement with their future address appears in *Calvinist Contact* will receive a letter offering a first-year subscription for only $15.00! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $15.00 and the couple's future address.

Calvinist Contact Publishing Ltd.
4-261 Martindale Rd.,
St. Catharines, ON L2W 1A1
Phone (416) 682-8311
Fax (416) 682-8313

Thanks

SYTSMA:
We would like to thank our children, grandchildren and many friends who shared in our joy when we celebrated our 50th wedding anniversary. Thank you for the many cards, flowers and gifts. Above all we thank our heavenly Father for his blessings and care in joy and sorrow and trust that he will lead us in the years to come.
Peter and Jennie Sytsma, #806, 2201-32nd St. S., Lethbridge, AB T1K 3A7

WAGTER:
We would like to say thank you to family and friends, far and near, who made our 50th wedding anniversary such a happy occasion. Thank you for the flowers, cards, phone calls and visits. Thanks be to God who made this day possible.
Berend and Mina Wagter, Dunnville, Ont.

Marriages

DORSMAN-HERREWYNEN:
With joy and thanks to God, Case and Elizabeth Dorsman of Waterdown, Ont., and Martin and Christine Herrewynen of Burlington, Ont., are pleased to announce the forthcoming marriage of their children,

HELEN MARGARET
and
JAMES EDWARD.

The Lord willing, the ceremony will take place on Saturday, Oct. 13, 1990, at 4:00 p.m. in Faith Chr. Ref. Church, 2265 Mountainside Dr., Burlington, Ont., with Pastor Jack Quartel officiating.
Future address: 2351 Coldstream Dr., Burlington, ON L7P 3T2

Births

DE GROOT:
Harry and Janette praise God for the gift of a healthy son,

GARRETT JOHN BERNARD

born on Sept. 1, 1990, weighing 11 lbs. 4 oz. A little brother for Elizabeth. Fourth grandchild for Mr. and Mrs. B. Fieten, Burgessville, Ont., and 12th grandchild for Mr. and Mrs. J. de Groot, Ingersoll, Ont.
Home address: 11 Cedar St., Ingersoll, ON N5C 1A8

Marriages

ROEPER-SARRA:
Peter and Ada Roeper of Stirling, Ont., wish to announce the forthcoming marriage of their daughter,

FAY DIANNE
to
JOHN

son of Atillio and Emilia Sarra of Willowdale, Ont. The ceremony will take place, D.V., on Oct. 13, 1990, at 12:30 p.m. at St. Paschal's Baylon Church, Thornhill, Ont., Father Joe Pranzo officiating.
Future address: 100 Goulding Ave., Willowdale, ON M2M 1L4

Anniversaries

1965 October 15 1990
"Let the light of your face shine upon us, Oh Lord" (Ps. 4:6b).
We would like to congratulate our parents,

JACK and DOROTHY REITSMA
(nee Leegstra)

on the occasion of their 25th wedding anniversary. It is our prayer that God grant them his continued blessings.
From the children:
Ingrid & Willard — Owen Sound, Ont.
Bethany
Stanley — at home
Julie — at home
An open house will be held Oct. 19, 1990, at Guelph Place, 429 Michener Rd., Guelph, Ont., at 8:30 p.m.
Home address: 14 Harrow Court, Guelph, ON N1G 2Z1

With joy and thankfulness to the Lord, we announce the 35th wedding anniversary of our parents and grandparents,

CLARENCE and TRUDY SNYDER

May God continue to richly bless them and grant them his wonderful grace and love in the years to come.
With love and thankfulness from your children and grandchildren:
Jake & Rita Snyder — Woodville, Ont.
Christina, Joanne, Clarence, Renee
Cynthia & John Zwaagstra — Orangeville, Ont.
Brenda, Kevin
Elizabeth & Rob Woudsma — Kingston, Ont.
Jason, Kelly
Hilda & Gelf VanderGaast — Port Perry, Ont.
Nicole, Justin
An open house will be held on Saturday, Oct. 27, 1990, from 1-4 p.m. at Lindsay Chr. Ref. Church, 206 Angeline Ave. N., Lindsay, Ont. Best wishes only.
Home address: R.R.#1, Cameron, ON K0M 1G0

For Rent

Three-bedroom Hamilton West Mountain home available for rent or exchange for home in Holland, May through August 1991. Call 1-(416)388-3849.

Anniversaries

Congratulations to Tony and Corrie Van Rheenen (nee Cok) who will celebrate their 45th wedding anniversary, D.V., on Oct. 25, 1990.

Krabbendyke Woodstock
1945 October 25 1990
God is so good!
With much joy and thankfulness to our Lord, we are pleased to announce the 45th wedding anniversary of our parents and grandparents,

TONY and CORRIE
VAN RHEENEN
(nee Cok)

Thank you Dad and Mom, Opa and Oma, for all the love and care you have shown to each one of us in the past. It is our wish that God may grant you joy and peace, and continue to keep you in his care in the years to come.
Margie & Bill De Jong — Norwich, Ont.
Edith & Dave Spooner — Chatham, Ont.
Peter & Karen Van Rheenen — Victoria, B.C.
Margaret — Mississauga, Ont.
Sylvia & Andre Hooghiem — Aylmer, Ont.
and grandchildren
We invite you to celebrate with us at an open house Saturday, Oct. 27, 1990, D.V., from 2 to 4 o'clock at Maranatha Chr. Ref. Church at the corner of Hwy. #59 and 401, Woodstock, Ont.
Home address: R.R.#3, Norwich, ON N0J 1P0

For Rent

For rent: A two-bedroom apartment, $650 a month, all utilities included and a four-bedroom townhouse, $1,000 a month, all utilities included; Ancaster, Ont. Please call (416) 383-7183 after 6:00 p.m.

For rent: Rexdale, Ont. Three-bedroom bungalow, two bath, air, garage. Available approx. Nov. 1, 1990. For info. call: Henk Berends (416) 851-1753 or Henk Egberts (416) 624-6298.

Place your ad in the classifieds.

Obituaries

CLARENCE TIGCHELAAR

Feb. 15, 1910 - Sept. 4, 1990
Promoted to glory our dearly loved husband, father, grandfather and great-grandfather.
Lovingly remembered by his life's partner Joyce Tigchelaar (Turkstra), Hannon, Ont.
Children:
Dorothy & Richard Forrester — Cornwall, Ont.
Shirley & John Bakker — Johannesburg, S.A.
Edward & Janet Tigchelaar — Lafayette, Ind.
Richard & Anne Tigchelaar — Hannon, Ont.
Clarence & Carolyne Tigchelaar — Richmond Hill, Ont.
David & Joanne Tigchelaar — Drayton, Ont.
Daniel & Ida Tigchelaar — Waterloo, Ont.
25 grandchildren, five great-grandchildren.
"Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).
Correspondence address: Mrs. C. (Joyce) Tigchelaar, 2121 Golf Club Rd., R.R.#1, Hannon, ON L0R 1P0

On Sept. 12, 1990, the Lord took to his heavenly home, our dear brother, brother-in-law and uncle,

ANTON VIS

at the age of 75 years.
Although we are saddened by his passing we have the assurance that he is home with the Lord whom he loved. May our loving God comfort his wife Alie, his children: Leo & Liz, Henny & Harm, Terry & Arny, Bob & Louise, Irene & John and 15 grandchildren.
"Blessed is the man who takes refuge in him" (Ps. 34:8).
Dint & Ab Bos — Zandvoort, the Neth.
Willem & Riny Eising — London, Ont.
Jannes & Jansje Eising — Simcoe, Ont.
John & Corrie Eising — Vienna, Ont.
John & Tryn Nykamp — Clinton, Ont.
Henry & Lenie Eising — Simcoe, Ont.
nieces and nephews
Correspondence address: 1415 Upper Wellington, Apt. 126, Hamilton, ON L9A 5E8

Obituaries

"A time for everything under heaven: a time to be born and a time to die" (Ecc. 3:2a).
September 8, 1990
Suddenly the Lord called unto himself

JOHN FENNEMA

from his home, in his 76th year.
Beloved husband of Ann and dear father of:
Henry & Eunice — Ancaster, Ont.
Andy & Ruth — Port Perry, Ont.
Tena & Don Hibma — Simcoe, Ont.
Joanne & Ross Little — Orlando, FL
Leo & Linda — Wyndell, B.C.
Mary & Gary Gagnon — Simcoe, Ont.
Ida & Bill Paton — Waterford, Ont.
Betty & Mike Henderson — Toronto, Ont.
And the late John & Linda May
Loving grandfather of 19 grandchildren and two great-grandchildren.
Brother of Bob of Oakville, Hendrik, Marijka, Sape and the late Jan and Gaatse, all of Holland.
Funeral service for John was held at Ebenezer Chr. Ref. Church on Wednesday, Sept. 12, 1990, at 11:00 a.m. Interment Oakwood Cemetery, Simcoe.
Correspondence address: R.R.#1, Jarvis, ON N0A 1J0

On Monday, August 20, 1990, the Lord called to his heavenly home our dear son-in-law and brother-in-law,

HERMAN LOUTER

At the age of 59.
John 14:1-3.
Mother-in-law: Mrs. R. Haagsma, Holland Chr. Home, Brampton, Ont.
Brother-in-law to:
Richard & Betty Elema — London
Jake & Gay Haagsma — London
John & Joanne Haagsma — London
Tip & Winnie Haagsma — Sarnia
Cecil & Ann Haagsma — Salford
Sheila Haagsma — London
Peter & Freda Haagsma — Salford
Minke Haagsma — Toronto
The funeral service was held at Second Chr. Ref. Church, Brampton, on Friday, August 24, 1990, conducted by Pastors H. DeBolster and P. Nicolai.
Correspondence address: 471 Glancaster Rd., R.R.#1, Mount Hope, ON L0R 1W0

After much suffering, the Lord called to his eternal home our dear husband, father, grand- and great-grandfather,

AREND JOHN STOLTE

at the age of 79 years.
He was predeceased by his first wife Andrea Salomons in 1965. And a step-son Alfred Attema in 1971.
He will be sadly missed by his loving wife Jitske Stolte (Attema)-Talsma.
His children and step-children:
Jennie & Orval Abma
Bill & Marge Stolte
Mae Stolte
Arnold & Nancy Stolte
George & Grace Stolte
Allan & Midge Stolte
Frank & Donna Mae Attema
Albert & Geraldine Attema
Theresa & Rolf Helbig
Ena & Edward Hostasek
Dorothy & Jack Nagtegaal
Peter & Edith Attema
40 grandchildren and one great-grandchild.
Funeral service was held in the Chr. Ref. Church of Woody Nook, Lacombe, Alta., on Sept. 12, 1990, Rev. C. Van Niejenhuis officiated.
Correspondence address: Box 345, Bentley, AB T0C 0J0

Calendar of Events can be found on page 19.

Classified

Personal

The Consulate-general would like to come in contact with the following individuals:
V.D.MOLEN, J. born August 18, 1925, immigrated to Canada on March 10, 1973.
van ROOTSELAAR, Jacob, born Jan. 25, 1925, last address in the Netherland, Buizerdlaan 1, Ede. Immigrated to Canada on July 16, 1959.
ZEVENHUIZEN, Tijnus, born at Menaldumadeel on August 3, 1925, last place of residence: Amsterdam. Immigrated to Canada on May 20, 1963.
v.d. BENT, Huig, born May 7, 1927, immigrated to Canada July 31, 1958.
BOUMAN, Hendrik Anton, Jan. 5, 1927, immigrated to Canada on April 1, 1957.
van BOXTEL, Jacobus Antonius, born May 28, 1926, immigrated to Canada on June 8, 1954.
BRAAKSMA, Hendrik, born Jan. 15, 1926, immigrated to Canada on April 13, 1957.
BRONKHORST, Cornelis, born Feb. 5, 1926, immigrated to Canada on May 16, 1957.
DOORNBOS, Trientje, born May 9, 1926, immigrated to Canada on May 4, 1958.
DRIEL, Marinus, born Jan. 26, 1926, immigrated to Canada on May 27, 1961.
HOFSTEDE, Cornelis A., born Jan. 17, 1926, immigrated to Canada on August 12, 1963.
HOL, Jan. M. born Jan. 7, 1926, immigrated to Canada on May 1, 1954.
HOOS, Pieter Floris, born Feb. 19, 1926, immigrated to Canada on June 7, 1957.
JANSEN, Antonius Maria, born May 20, 1925, immigrated to Canada on August 2, 1959.
KIEVIT, Dirk C., born May 26, 1925, immigrated to Canada on Feb. 7, 1952.
KRAIMA, Bertus, born Oct. 6, 1926, immigrated to Canada on March 2, 1953.
van LOENDERSLOOT, Johannes N. born Jan. 24, 1926, immigrated to Canada on July 31, 1954.
LUTTERS, Johannes H.C., born Feb. 12, 1926, immigrated to Canada on May 2, 1955.
NIEMEIJER, Frederik, born April 23, 1927, immigrated to Canada on Sept. 17, 1959.
OTTE, Johannes Maria, born May 1, 1926, immigrated to Canada on June 16, 1957.
POLMAN, Theodora Bernandina, born May 9, 1927, immigrated to Canada on Oct. 23, 1956.
van SCHELLEN, Grietje, born Feb. 19, 1925, immigrated to Canada on Oct. 22, 1953.
SPRENGER, Lammert Hendrik, born May 6, 1925, immigrated to Canada on March 13, 1956.
STEENKIST, Petrus Macharius, born May 6, 1927, immigrated to Canada on March 1, 1971.
STRUIJKE, Wilhelmus Johannes, born April 29, 1925, immigrated to Canada on June 4, 1954.

For Sale

For sale: 1988 mobile home, 14 x 45, 2 bedrooms, in quiet park, near Orlando, Florida. Everything included $12,500 in U.S. funds. Call before Oct. 20: (416) 895-5905 or after Nov. 1: 1-(407)-886-0214.

Farm for Sale:
Niagara-on-the-Lake Peach Farm: 28 acres of young orchards producing over 120,000 gross. Beautiful brick home, 2 extra houses, barns, cold storage. All equipment. City water and gas. Three itinerant workers, May to August. Price: $575,000. Contact: Marjorie Zavitz, Gray Permanent Real Estate, (416) 358-7171, Fax: (416) 358-7172.

Real Estate

ADA REALTY LTD.
6012 Ada Blvd.
Edmonton, AB
T5W 4N9
(403) 471-1814
Sid Vandermeulen
Contact us first when you think of moving to Edmonton and district.
Het vertrouwde adres.

Super semi-dwellings in St. Catharines, Ont.!
Now under construction, an affordable new home for you! Brick and vinyl bi-levels, series 800 doors, large eat-in kitchens, oak cabinets and railings, side entrances into lower level and many more features. Don't pass these by! To inspect and purchase, call G.W. Abrahams Realty Ltd., broker - Linda Lammers, Sales Representative (416) 688-0037 or (416) 688-2422, pager 130.

Teacher

JARVIS, Ont.: Due to maternity leave, **Jarvis District Chr. School** will need a full-time **Kindergarten** teacher starting Jan. 7, 1991, until the end of the school year. This group of 27 pupils consists of two classes meeting on alternate days. Deadline for applications will be Nov. 1, 1990. All letters of application, resumes or inquiries should be sent to Mr. Garry Glasbergen, Principal, Jarvis District Chr. School, R.R.#1, Jarvis, ON N0A 1J0. Phone: (519) 587-4444 (school) or (519) 587-5374 (home).

PETERBOROUGH, Ont.: Rhema Chr. School is a vital and growing non-denominational school, established to serve the Christian community in the Peterborough area. Due to a maternity leave we are now accepting applications for a **Grade 1** teaching position. This position will be for the period of Dec. 1, 1990, through March 30, 1991. Please send resume and request for application form to Mr. Ray Hendriks, Principal, 3195 Parkhill Rd. E., Peterborough, ON K9L 1B8 or call: (705) 743-1400.

SMITHERS, B.C.: The Bulkley Valley Chr. High School of Smithers, B.C., will be in need of a **Principal** in Sept. of 1991. Please send applications with resume to Mr. G. Ewald, Box 2117, Smithers, BC V0J 2N0

Help Wanted

SECRETARY REQUIRED
for a growing business in the **Stoney Creek/Hamilton** area. Individual must be a self-starter, able to work on own in busy environment. Typing 80 words per minute, pleasant telephone manners, organizational and interpersonal skills required. Training provided for use of computer. Please send complete resume, including work experience to:
Bobby Lawn Spray
P.O. Box 349, Fruitland, ON
L0R 2L0
or contact Cor or Hennie: days at 416-643-1288 or evenings 416-643-3905.

Help wanted on **dairy farm** near Barrie, Ont. Must be interested in dairy cattle and milking in parlour. Housing supplied. Contact John or Harry Eisses at (705) 436-1109 or (705) 436-1980.

Real Estate

Broiler Farm For Sale
Near Hamilton. Large operation with approx. 50,000 quota. Two large barns in good condition, small cattle barn plus 50 acres of land. Also has a large six-bedroom home. Excellent location near Reformed churches and schools. Call Fred Hagen, Broker at (416) 679-6666.
Fred Hagen Realty Ltd.
295 Glancaster Rd.
Ancaster, ON L9G 3K9

Help Wanted

Mature loving person needed to help husband care for spouse with Alzheimer's at home. Light housekeeping duties, excellent access to public transportation, Ottawa. Call collect: 1-(613)-224-8234 evenings or weekends.

Opening available in a well-established 450 farrow to finish operation in the Goderich area. Farming experience is essential with management skills preferable. Accommodation available on the Christian school bus route. Please call (519) 529-7704, 529-7029, or 529-7982.

Miscellaneous

ATTENTION!
When you fax your display or classified ads to us, please be sure to type them and check spelling carefully BEFORE you transmit the text. As well, be sure you send along your name and address for billing purposes, and a phone number where you can be reached in case of difficulties.
Fax: (416) 682-8313
ATTENTION!
ATTENTION! ATTENTION! ATTENTION! ATTENTION! ATTENTION!

For Rent

Low Car Rentals in Holland
per week

	700 km free	Extra km
Daih. Cuore	Fl. 150,-	0,21
Opel Corsa	Fl. 150,-	0,21
Daih. Charade	Fl. 180,-	0,25
Daih. Charade Aut.	Fl. 210,-	0,25
VW Golf	Fl. 210,-	0,25
VW Golf diesel	Fl. 230,-	0,25
VW Passat diesel	Fl. 260,-	0,30
Opel Omega diesel	Fl. 365,-	0,35

Prices exclusive of 18.5% tax and fuel.
H. Dunnewind, B.V.
Haven Oost 18
7731 GT Ommen (OV), Holland
Phone: 011-31-5291-51960
Fax: 011-31-5291-51927

Church News can be found on page 18 ...

Help Wanted

WALINGA INC.
35 Years Leadership in Engineered Transportation Equipment
R.R.#5, Guelph, ON Canada N1H 6J2
WALINGA has immediate job openings for ambitious and quality minded ...
EXPERIENCED WELDER/FABRICATORS
(for both aluminum and steel)
and **AUTOMOTIVE PAINTERS**
To help meet the increased demand for the **"WALINGA CHAMPION" RECYCLING EQUIPMENT.**
We offer excellent remuneration and a complete fringe package.
Applicants please contact:
John Medemblik or Cor Lodder
at 1-519-824-8520

CHOIR DIRECTOR
First Christian Reformed Church of London, Ont.
is seeking a part-time, salary paid choir director for a large congregation approximately 4 to 6 hours a week. Interested parties please send resume with salary expectations to the church office at: **507 Talbot St., London, ON N6A 2S5**

THE CHILDREN'S AID SOCIETY OF HAMILTON-WENTWORTH
invites applications for

FOSTER (GROUP) HOME PARENTS

to operate a foster (group) home for up to six children.
This challenging position provides you with an opportunity to be part of a committed team of professionals meeting the needs of children who require a home away from home. The agency will provide support and training as well as a rate of $1,100 per month for each child in the home.

Qualifications preferred
Parent(s) experienced in fostering or working with teen and/or latency-aged children. Training in child care would be an asset.

If you are interested, please respond in writing to:

Placement Resources Unit
The Children's Aid Society of Hamilton-Wentworth
P.O. Box 1107, Station A, Hamilton, ON L8N 4B9
or contact Joan Crittenden at (416) 522-1121

The Children's Aid Society of Hamilton-Wentworth

Classified/Events

Help Wanted	Help Wanted	Events	Events	Miscellaneous

—TEAM MINISTRY—

Continuing their team ministry: **Third Christian Reformed Church of Edmonton, Alta.,** with 130 families, is looking for a person with lots of enthusiasm and strong leadership qualities. He/she will work with senior pastor in further developing of the church's outreach programs, as well as enhancing the current youth programs. For a church profile or more information, please direct your inquiries to:

Search Committee, c/o Jim Josse
(h) (403) 451-0295 or (w) (403) 426-6651
or Henry Bosch (403) 423-0456

You may also write to:
Third CRC Search Committee
14323 - 107A Ave., Edmonton, AB T5N 1G2

Events	Events

MISSION TOUR

World Home Bible League
presents

DOMINICAN REPUBLIC

Jan. 16-23, 1991
$779.00 + dep. taxes

— — Visit your missionaries
— — See Bible distribution
— — Enjoy Christian fellowship

For complete information and reservation, please call or write:

Rev. John G. Klomps
World Home Bible League
Box 524, Station A,
Weston, ON M9N 3N3
(416) 741-2140
or
Meadowvale Travel Inc.
(416) 826-4141 **Reg. #1518992**

Registration deadline: Nov. 15

IN CONCERT

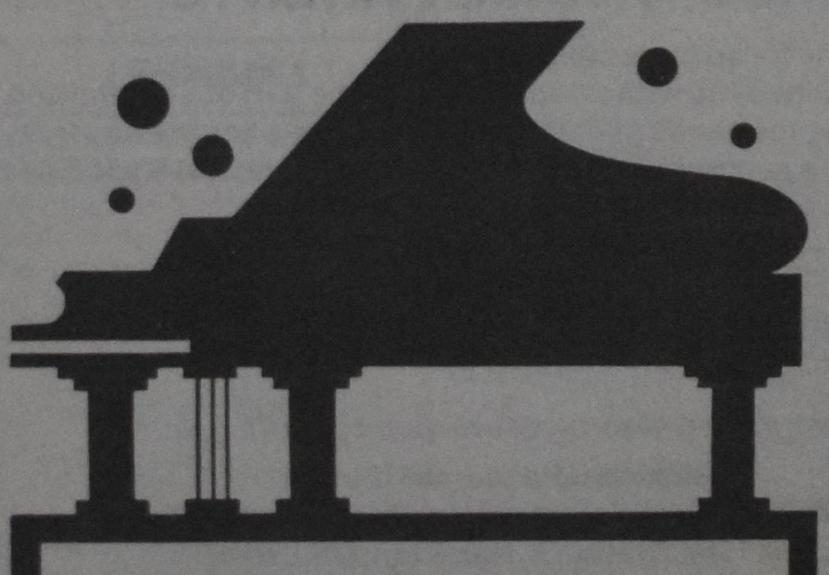
The Ontario Christian School Teachers Association (OCSTA)

cordially invites you to enjoy the talents of this much-loved and well-known Christian musician. Ken will help us celebrate our theme "Caring for a Hurting World" at the annual convention of OCSTA.

Reserved seating at $12.00 each. Tickets will be held at the box office for pick-up. Cheques payable to OCSTA. No refunds.

Thursday, October 25, 1990, 8:00 p.m.

Redeemer Auditorium, c/o Hank Hultink
Box 7150, Ancaster, ON L9G 3L4
(416) 648-1200



KEN MEDEMA

"Blessed to be a Blessing"

The Clarkson Christian Reformed Church
hopes to celebrate its

Fortieth Anniversary

Saturday, October 13, 1990,

at "Mississauga Gospel Temple"
1814 Babertown Road, Streetsville, Ont.

7:00 p.m. - 8:00 p.m. Social Hour - refreshments
8:00 p.m. - 9:30 p.m. Exciting Program
9:30 p.m. Social Time - refreshments

Sunday, October 14, 1990

10:30 a.m. Rev. S. Greidanus
7:00 p.m. Rev. A. Kuyvenhoven

Special services of worship and celebration at
Clarkson Christian Reformed Church
1880 Lakeshore Road West
Mississauga, ON L5J 1J7
(416) 823-7262

RETIREMENT CELEBRATION

The Board of the **Renfrew & District Christian School** extends an invitation to join us in celebrating

HANK SCHALY'S

retirement from his many years as a Christian school principal.

This celebration will be

October 19, 1990, D.V., from 8-10 p.m.

at the Kirk Hall, 460 Ragian St., S., in Renfrew, Ont.

If you plan to attend or wish to send your best wishes, please contact:

Mrs. Betty Schuler
R.R.#5
Renfrew, ON
K7V 3Z8
(613) 432-8304

or

Mr. Hubert Huyer
R.R.#1
Burnstown, ON
K0J 1G0
(613) 432-6554

Partnership in the Gospel Conference

"A Search for Justice and Peace"

SPEAKER:
Dr. Nick Wolterstorff
DATE:
Friday, Nov. 9, 1990; 6:30 p.m.
Saturday, Nov. 10, 1990; 9 a.m. - 2:30 p.m.
PLACE:
Calvin Seminary Auditorium
Grand Rapids, Michigan
COST:
$20 for the entire conference (including meals)

For information write to:
Partnership in the Gospel
Eastern Ave. Chr. Ref. Church
506 Eastern Ave., S.E., Grand Rapids, MI 49503
Phone: (616) 454-4888
(Registration deadline: Oct. 27, 1990)

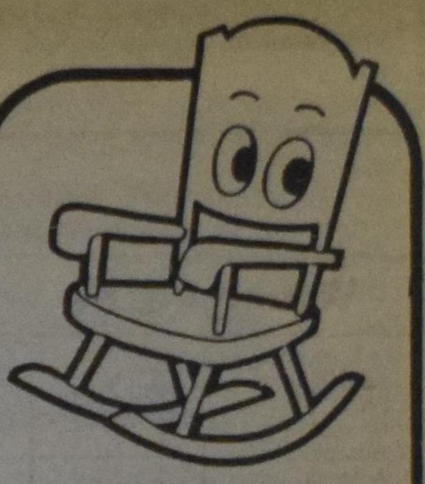
Share our vision

Calvinist Contact

I want to subscribe to *Calvinist Contact.*
Here is my cheque for:
$32.50 (1 year) ☐
$60.00 (2 years) ☐
Please start my subscription today.

Name _____
Address _____
_____
City _____
Prov./State _____
Code _____

Calvinist Contact
261 MARTINDALE ROAD
UNIT 4
ST. CATHARINES, ON
L2W 1A1



RELAX AND LET THE CLASSIFIEDS DO IT ALL FOR YOU!

Calvinist Contact Publishing Ltd.
4-261 Martindale Rd.,
St. Catharines, ON L2W 1A1.
Phone: (416) 682-8311
FAX: (416) 682-8313

Church News

Christian Reformed Church

Called

— First Christian Reformed Church of Kingston has extended a call to Candidate Sid Sybenga.

Resigned

On July 31, the Board of Trustees of Westminster Theological Seminary, Philadelphia, PA, accepted the resignation of seminary president George C. Fuller, to take effect on June 30, 1991. Fuller is a tenured professor of practical theology and will continue to teach at WTS.

Events

REDEEMER COLLEGE'S SEVENTH ANNUAL

Senior Citizens' Day

Wednesday, October 31, 1990

8:30 a.m.

Don't miss a day of entertainment and fellowship with Redeemer College's students, faculty and staff.

Speaker: Dr. Jim Payton
Admission: $7.50, includes lunch
Register now: Call: **(416) 648-2131**

Redeemer College
A Christian University College
Ancaster, Ontario L9G 3N6

35th Anniversary
Jarvis District Christian School

By the grace of God, Jarvis District Christian School hopes to celebrate 35 years of Christian education in the 1990-1991 school year. We are inviting all supporters and former students and teachers to join us in this celebration at an

Anniversary Banquet

planned for

Friday, November 9, 1990,

and served by the JDCS Boosters. Tickets are $11.00 each and are limited to 300. We invite participation by supporters and alumni. Please contact us for tickets at:

R.R.#1, Jarvis, ON N0A 1J0
Phone: (519) 587-4444 or (519) 587-5374 or (519) 428-0678

Make cheques payable to "JDCS Promotion Committee" Cut-off date for tickets: Oct. 26 (mail order), Nov. 2 (direct).

Place: Jarvis Community Centre
Time: 6:00 - 6:30 (social)
6:30 - 7:30 approx. (dinner)
7:30 approx. (program)

Calendar of Events

Oct. 9	RCBPO Hamilton, Chapter Burlington Section, breakfast meeting at the Surf Restaurant. For info. call)416) 524-1203.
Oct. 10-20	Third annual tour of "The Brouwer Brothers," trumpeters, and organist Andre Knevel, **Oct. 10:** Cooke's Presb. Church, **Chilliwack,** B.C.; **Oct. 11:** St. Andrew's Presb. Church, **Victoria,** B.C.; **Oct. 12:** Maranatha Can. Ref. Church, **Surrey,** B.C.; **Oct. 13:** Can. Ref. Church, **Abbotsford,** B.C.; **Oct. 15:** St. Augustine's Anglican Church, **Lethbridge,** Alta.; **Oct. 17:** Rehoboth CRC, **Bowmanville,** Ont.; **Oct. 18:** Covenant CRC, **St. Catharines,** Ont.; **Oct. 19:** Providence CRC, **Beamsville,** Ont.; **Oct. 20:** Central Presb. Church, **Hamilton,** Ont.
Oct. 11	40th anniversary First CRC, **Ladner,** B.C. Special service at 8 p.m.
Oct. 13-14	40th anniversary of the Clarkson CRC, **Mississauga,** Ont. For info. call (416) 823-7262.
Oct. 13	RCBPO Chatham Chapter breakfast meeting. Speaker Harry Roffels. For info. call (519) 352-7944.
Oct. 13	Fourth annual "Apple Harvest Craft Festival" from 10 a.m. - 3 p.m., at Faith CRC, **Burlington,** Ont. Proceeds to "Beginnings." Don't miss this exciting day!
Oct. 16	RCBPO Second Fall Conference, Holiday Inn, **Guelph,** Ont. Theme: "Micah 6:6-8." Speaker: Dr. Richard Chewning. For info. call (416) 524-1203.
Oct. 18	Fall rally hosted by London Region Can. Fed. of C.R. Women, 10 a.m., Bethel CRC, **London,** Ont. Speakers: Rev. Ed DenHaan and Mrs. Vivian Grant. Admission $3.00. For info. call (519) 633-2821.
Oct. 18	Public forum on "Setting our Sights by the Morning Star" 8 p.m., Ewart Angus Bldg., McMaster University, **Hamilton,** Ont. Speakers: Drs. Clark Pinnock and Hendrik Hart. For info. call Chaplain Aren Geisterfer at (416) 525-9140, ext. 4123.
Oct. 19	Retirement celebration for Hank Schaly, principal Renfrew & District Chr. School. From 8-10 p.m., Kirk Hall, 460 Raglan St. S., **Renfrew,** Ont. For info. call (613) 432-8304 or 432-6554.
Oct. 20	31st Annual Meeting of All-Ontario Diaconal Conference at John Knox Chr. School, **Brampton,** Ont. Theme: "Stimulating Relief in Christ's Name." Thirteen workshops and 14 seminars. Open to all! Registration info. available from your deacons.
Oct. 20	CPJ-Alberta 1990 Policy Conference, 9 a.m., Rosedale United Church, 1317-1 St. N.W., **Calgary,** Alta. Keynote speaker: Dr. Loren Wilkinson. For info. call (403) 429-3540.
Oct. 20	Christian Rainbows (families & friends of the mentally ill) meets from 10 a.m. - 3 p.m., Christian Horizons' banquet room, **Elmira,** Ont. Phone (416) 639-1075 or 637-9151 to register.
Oct. 21	40th anniversary First CRC, **Abbotsford,** B.C., 7 p.m., special service.
Oct. 24	Well-known author Femmie VanderBoom (Dare to be a housewife) will be at Family Chr. Bookstore, **Burlington,** Ont., from 7-9 p.m.
Oct. 25	Ken Medema in concert at OCSTA annual convention, 8 p.m., Redeemer College, **Ancaster,** Ont. For info. call (416) 648-1200.
Oct. 26	Back to God Hour Rally, Second CRC, **Brampton,** ont. Starts at 8 p.m. Speaker: Rev. Juan Boonstra. Music: Male Choir.
Oct. 27	Back to God Hour Rally, at 8 p.m., St. George's Anglican Church, **Guelph,** Ont. Speaker: Rev. Juan Boonstra. Music: Leendert Kooij and the O.C.M.A. with organist Andre Knevel.
Oct. 27	"Drentse Aovend" at 5 p.m., Club The Netherlands, 101 Garnet St., **St. Catharines,** Ont. "Gezellige maoltied mit soep en stoete, en dan koffie mit knjepertjes. Misschien koom ie nog wel een olde vrijer tegen!" For info. call Luke Mol at (416) 684-6163.
Oct. 27-28	Fortieth anniversary CRC **Fruitland,** Ont. **Oct. 27:** Fellowship Program at JKMCS Gym. **Oct. 28:** Special services.
Oct. 31	Seventh annual Senior Citizens' Day at Redeemer College, **Ancaster,** Ont. Admission $7.50, including lunch. Register early. For info. call (416) 648-2131.

McMaster University Chaplaincy

extends an invitation to attend a

PUBLIC FORUM

"Setting our Sights by the Morning Star"
(The Bible in Scholarship) to be held on:

DATE: October 18, 1990, 8 p.m.

PLACE: 1A1 Health Sciences

Ewart Angus Bldg., McMaster University
Hamilton, Ont.

Dr. Clark Pinnock

Dr. Hendrik Hart

For more information, feel free to call:
Rev. Aren Geisterfer at
(416) 525-9140, ext. 4123 (work)
(416) 524-0488 (home)

Want to rent a car while in Holland?

Jan Kalma
has the key to
all forms of car rentals.

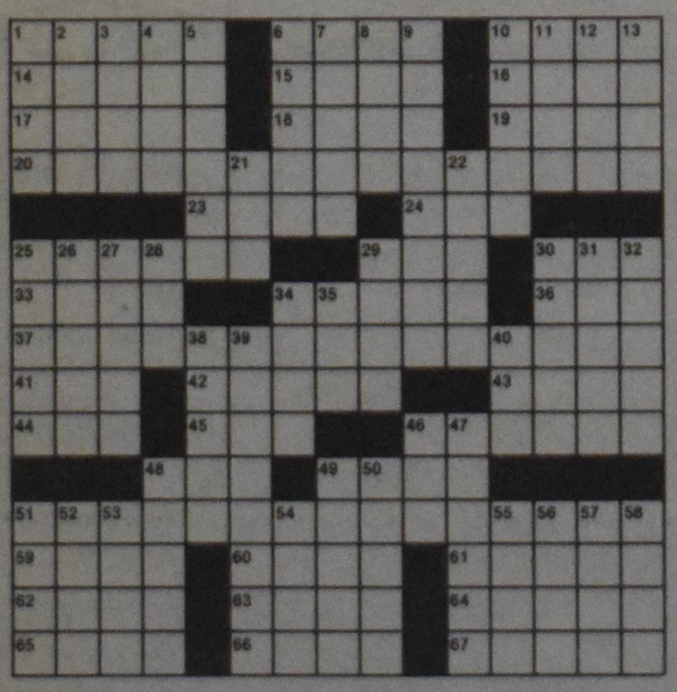
Will deliver car to Amsterdam airport if desired.

jan kalma

De Meer 24, 9201 EZ Drachten
The Netherlands — Tel. (31) 5120-15199
Fax (31) 5120-32324

Weekly Puzzle

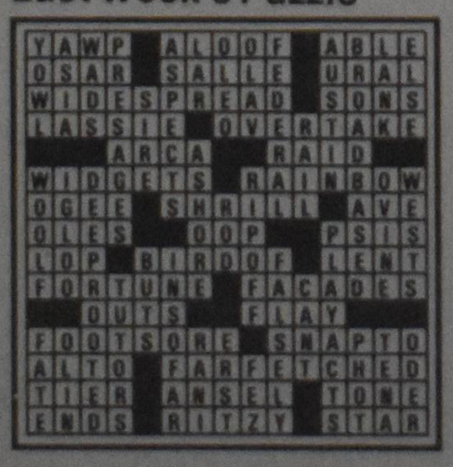
by Louis Sabin

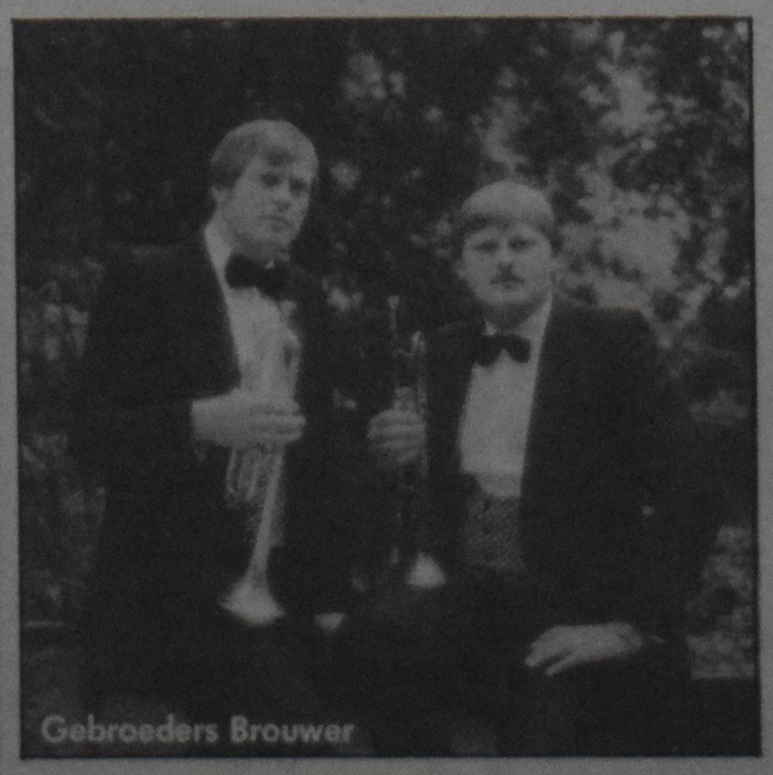


ACROSS
1 Plays the lead
6 Chagall
10 Bumpkin
14 Actress Veronica
15 District
16 Kind of wire
17 Domicile
18 RBI or ERA
19 Sunday closing
20 "The Necklace" author
23 Poker holding
24 Circuit
25 Passes along
29 Jazz joint job
30 Elec. unit
33 Zest
34 Accra's land
36 Tolstoy
37 "Spoon River Anthology" author
41 Understand
42 Betimes
43 Drive
44 Misdeal
45 Manage (with "out")
46 Second of two
48 Hail!
49 Biting
51 "Them" author
59 Border on
60 Mound
61 "The Republic" author
62 Actor O'Shea
63 War god
64 Alpine region: var.
65 Suds
66 Tryst
67 Witness box

DOWN
1 Kind of rug
2 No-no
3 Chin. city
4 Funny Foxx
5 Quiet
6 Kenya native
7 Conductor Rodzinski
8 Gather
9 CA island
10 Embrace
11 Andes capital
12 Chamber
13 Hollow spot
21 Parents
22 Tales
25 Della of song
26 Presbyter
27 Tavern drink
28 Santa —
29 Courageous
30 Ready
31 Blend
32 Tough query
34 Richard of "American Gigolo"
35 Loki's daughter
38 Screen Superman
39 Afr. body of water
40 King of yore
46 — Abner
47 Espouses
48 Gere or Grant
49 Medieval headgear
50 Thicket
51 Door piece
52 Oscar's cousin
53 Christmas
54 Nimbus
55 Touched down
56 GWTW site
57 Short jacket
58 Lawn sign

Last Week's Puzzle





IN CONCERT

"Holland's Greatest Trumpet Players"

the

BROUWER BROTHERS

with

ANDRE KNEVEL

at the console

Oct. 17 — Bowmanville, Ont., Rehoboth Chr. Ref. Church
Oct. 18 — St. Catharines, Ont., Covenant Chr. Ref. Church
Oct. 19 — Beamsville, Ont., Providence Chr. Ref. Church
Oct. 20 — Hamilton, Ont., Central Presbyterian Church

Books

Robert VanderVennen, book review editor

Christian family life

Help for parents

Christian Parenting: How to Raise your Children in Real Life, by Donna Sinclair and Yvonne Stewart. Winfield, B.C.: Wood Lake Books, 1990. ISBN 0-919599-91-5. Softcover, $12.95. Reviewed by Jacoba Bos, Strathroy, Ont.

Parenting is the oldest institution in the world and much has been written about it. From Dr. Spock's best seller and Ann Landers' advice to the late Prof. Waterink's sound biblical advice, books on parenting are almost as numerous as the cookbooks we keep and consult on special occasions.

Christian Parenting is written by two women who are parents. Both readily admit that neither they nor their children are perfect. They wrote this book out of a belief that God loves all of us in spite of our lack of perfection. To help parents in the demanding task of raising children is the second reason for this book. The most important reason, however, is the writers' desire to help parents make the connection between the everyday process of parenting and their faith.

Christian Parenting deals with everyday issues parents face: materialism, competition, sexuality, conflict and crises.

Who is a winner?

The book has good advice for parents who want their children to live simply in today's society which values people for what they possess rather than who they are. The book gives suggestions on how to avoid wounding children with excess and helpful hints on how to encourage active creation instead of passive consumption in young children. The book describes the value of reading aloud to young children, the riches found in good books, and good advice is given on how to deal with peer pressure in the teenager's life.

The issue of competition and getting ahead is dealt with in a commendable manner. Using the Parable of the Talents, the writer explains that we should value all people and give them the opportunity to develop their talents. A child should know that love does not have to be earned and does not depend on doing well.

Being a brilliant student does not mean that this student is better and more valued than friends and siblings who do not have the same ability. The writer claims (and rightly so) that Christian parents need to help their children critique any system that values the gifted and devalues the less talented. They say that children who are winners could be seduced into believing they can make it on their own without any help from others or from God.

Conflict among children

The topic of sexuality, which is closely linked to self-esteem, is dealt with openly. The development of self-esteem begins in infancy and according to the writers could well be the most important gift parents can give their children. Outlines are given on how to nurture self-esteem in every day situations. Children should also realize that God delights in their sexuality.

Yvonne Stewart writes about conflict and courage by describing a far too common scenario: irritable parents yelling at their offspring, threatening them with physical punishment. The children in turn, kick and punch their playmates. We have to realize that conflict is part of life. Often we're tempted to keep up appearances instead of recognizing conflict.

Christian families may feel that they must be unified and cheerful to be faithful. So when children announce that they "hate their brother," it's tempting to respond with "of course you don't hate him. In this family sisters and brothers love each other." This response only teaches the children to deny their feelings.

The writer points out that the most important thing to remember when dealing with conflict is that children have different talents and gifts and different ways of thinking and learning than we do. Recognizing this can go a long way towards preventing unnecessary conflict.

Christian Parenting could be used by discerning Christian parents in the demanding and fulfilling task they've been given.

Still, we could have expected more from the gifted authors of this book. It is disappointing to read that Jesus was a good example who gave his life for what he stood for because this conflicted with the values of the powerful.

Sin is not mentioned in the book, and Adam and Eve's fall into sin is explained as a decision for knowledge and independence and a step away from comfort and unthinking obedience.

The wonderful power of prayer is not mentioned and the suggestion is made that God is not all-powerful. The writer admits that this is a frightening thought but she claims that we have to look at the possibility. Her reasoning behind this is that an all-powerful, loving God would not have allowed the Holocaust to happen, or allow the death of a young child.

Parenting is not an easy task. We've all made many mistakes and we still have many questions. As Christian parents, however, we have a real source of encouragement, a wealth of wisdom, a fountain of joy and a rich treasure of God's promises contained in the Bible.

With the Bible as the ultimate source, *Christian Parenting* could be a useful guide for discerning parents.

Friends of God

Wayne Brouwer

The 'trickle-down' theory

"We are filled with the good things of your house, of your holy temple" (Ps. 65:4).

You see them almost every day: children wearing tops that boldly proclaim, *"My folks went to Florida and all I got was this dumb sweatshirt!"* Or you notice the plastic frame around a license plate: *"We're Spending Our Children's Inheritance!"*

There's a subtle assumption in these testimonies, even if it's stated in negative terms. "We have a right!" they say, "to share in the blessings experienced by those over us in society. My parents *must* share their goodies with me. My employer *must* give me a raise if he or she makes more money him- or herself. The rich in a society *must* distribute their wealth among the poor.

Robin Hood

Remember the stories of Robin Hood? That's really what they were all about, weren't they? Robin Hood was no common thief; he was a distinguished social saviour, serving as an agent of proper redistribution of wealth. "I take from the rich and give to the poor!" he said. After all, Nottinghamshire should have been one big, happy family, shouldn't it? Robin Hood patrolled the highways and byways to make it so for the children and the peasants.

Economists talk about something they call the "trickle-down" theory. It assumes that financial blessings and growing wealth at the top of a social system will "trickle down" through the ranks, till even the neediest beggar rejoices in his increased abundance. The picture is that of rain falling on a mountain top. The moisture feeds the timber and brush up there. But it does more. Water trickles down in rivulets and streams, till every part of the valley below is fed.

A little help from my friends

Systems tend to work best in theory, though, and most of us realize that without some assistance, the wealth of the wealthy often stays right up there on top of the mountain. Usually it does far too little in relieving the poverty of the poor. There will always be a need for Robin Hoods in our cruel world to patrol the financial highways and byways. I remember a musical version of "Jack and the Beanstalk" that carried the same message. Jack had climbed up to the Giant's glittering castle in the clouds. Everyone cheered when he managed to sneak off with the Giant's goose that laid golden eggs. And Jack left with this parting shot:

I'll take much more before I'm through!
You took it from my Dad, so I'll take it back from you!

We were supposed to be pleased.

A working model

But Psalm 65 is a working model of the "trickle-down" theory at its best. It's a picture of ancient Jerusalem enlarged to world-side. Mt. Zion is the high point of the city, and its crowning glory is the Temple of God.

Somehow, says David, whatever goodness and blessing finds its way around Temple Square eventually trickles down through Jerusalem, refreshing folks along the way.

The best we can hope for, the most we ought to pray for, is that praise and thanksgiving fill those courts, and richness of grace explodes through those hallways. If that happens, says David, "we are [all] filled with the good things of your house, of your holy temple" (vs. 4).

Our human economic theory, based on market-driven supply and demand, is often oiled with greed. It tends to leave us suspicious and jealous. We despise Robin Hood if we're wealthy; we pray to him if we're poor. And we drop a few dollars at the lottery booth in a long-shot at beating the system.

Kingdom economic theory doesn't necessarily change the system in dramatic ways. Nor does it significantly alter our needs. But it does defuse our greed. After all, remember what Jesus said? "Seek first the Kingdom and his righteousness, and all these things shall be yours as well!"

Wayne Brouwer is a pastor at First Christian Reformed Church, London, Ont.

A HEART FOR THE PHILIPPINES

A new feature film. Available on 16mm film or VHS videocassette. 28 minutes.
Free loan with offering requested. Videotapes available for purchase (US$25; CDN$30).
For reservations call (616) 246-0712 in the U.S. or (416) 336-2920 in Canada.

Christian Reformed World Missions

Christian Reformed World Relief